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ABSTRACT

A guide to Pulaar is designed for language learning by Peace Corps volunteers. It contains a pronunciation guide to the Pulaar alphabet, 12 language lessons for interpersonal and intercultural communication, and glossaries. The glossaries are in Pulaar, English, and French; all text is in English. The lessons consist of cultural information, a vocabulary list, a dialogue, grammar and pronunciation notes, and exercises suitable for written or oral practice. Lesson topics include greetings, being a guest, local geography and asking directions, meals, bargaining, health, times and seasons, fishermen, self-expression, family rites, social stratification, and saying goodbye. (MSE)

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[Pulaar Language Manual]

Peace Corps, Washington, DC

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THE PULAAR ALPHABET

In Pulaar each letter has a son and each letter has its own prononciation; For conventional reason we will adopted the pronunciation taught at the Dakar University to make it different from the French pronunciation of Pulaar letters. One should pay attention in the pronunciation of the geminated consonants and to the short and the long vowels. Their nature make easy to distinguish the words.
For some words a long practice is required (ɓ, ɗ, y, ŋ...).
In Pulaar we distinguish:

1- Vowels

a) Short	b) Long	Examples
i	ii	hirde --- hiirde
u	uu	hurde --- huurde
o	oo	horde --- hoorde
a	aa	harde --- haarde
e	ee	selde --- seelde

2- Consonants:

b (ba)
ɓ (ɓa) as in "ɓoggol"
c (ca as in "chat"
d (da)
ɗ (ɗa) as in "ɗadi"
f (fa)
g (ga)
h (ha) is always aspirated
j (ja)
k (ka)
l (la)
m (ma)
n (na)
ñ (ñ) as in "ñalawma"
n (na) as in "meeting"
p (pa)
q (qa)
r (ra)
s (sa)
t (ta)
w (wa)
y (ya)
y (ya) as in "yiyal"

LESSON ONE

A - CULTURAL NOTE:

GREETINGS

Being aware to some greetings already it is necessary to how important are the greeting in the Pulaar society. It takes to a foreigner a lot time. But they are necessary for a settlement in the Haal-Pulaar society. They are all about questions dealing with family, health, work, cattle... But also they depend on the position of the sun which determined the differents periods of the day, but also the greetings which go with each period. Doing greetings is a ritual thing which embodies:

- gesture: shaking hands, massage of the arm of the elderly on respected like the "mawbe" the genuflexion if it is a woman in certains places Marabouts or Cherif don't shake hands with women. The assalaa maleykum is the appropriate to greet with the last name of the person. Most of the time, if you are a woman wait till the give you hands.

- the length and the variety of the questions; they are most of the time repetitive because of the emphases on the health, the family. For a foreigner it is a waste of time, but in this society it is necessary to wait till the greeting ends and also they are the key of relationship between people. It is better before asking informations to start by greeting people.

- The intonation and the look the younger people and women don't rise their voice and don't stare at the elderly it is impolite.

- The youngest and the visitors start always the greetings. The greetings are always welcomed at any moment, don't hesitate to guet someone you have seen for the first time in the day. No one is bothered or interrupted by greetings.

They are always welcomed. Use them as much as possible.

Everywhere at the office, asking information,...

The only moment greetings are disturbance when someone is praying. In that case you should wait till the person finishes his prays and greet you. Here are few information that you should have in mind when dealing with your family, village people, counterpart, friends, business in town so then Maaleykum Salaam.

B - LIST OF VOCABULARY WORDS:

Jam	Peace
Bisimilla	Welcome
Mbaa	O.K.
Mawdum	It's O.K.
waalde	To spend a night

Sellude	to be well, healthy
finde	to wake up
joodaade	to sit down
salminde	to greet, salute
A-ada	you
jaaraama	thanks
liggey	work, job
tampere	fatigue, tiredness
Galle	house
nder	in
Koreeji	relatives
jinnaabe	parents
sukaabe	children
janngo	tomorrow
jabde	to agree, accept
nande	to hear
jawkal	livestock
bennude	to pass by
wadde	to do, make
maa	your
mon	yours
ebe	they
on	you (plural)
no	how
sehilaabe	friends

C - DIALOGUE I - GREETINGS ON THE SINGULAR:

- Muusaa e Jim pottii e laawol, be calmondirii
x Muusaa met Jim on the road, they are greeting each other:

Jim	: Asalaa maleykum ?	- Peace on you?
Muusaa	: Maaleykum salaam.	- Praise to God.
Jim	: Jam waali ?	- Did you spend the night in Peace?
Muusaa	: Jam tan. ada selli?	- Peace only. Are you healthy?
Jim	: Ko mawdum. A finii?	- It's OK. Did you wake up in peace?
Muusaa	: Jam tan de.	- Peace only, thanks to God.
Alhamdulillaahi ! Bisimilla joodo !		Have a sit please.
Jim	: Mbaa. A jaaraama.	- Thanks! thank you very much.
Muusaa	: A jaaraama. yoo jam salmine.	- You too. May peace greet you.

3- Nasal consonants:

Mb (mba) as in mbeewa
Nd (nda) " " daande
Ng (nga) " " ngaari
Nj (nj) " "njawdi

- ɓ, ɗ, ƴ, ŋ, , these consonants require a very long practice for the non-native speakers.

Infinitives	Verbs	Voices	Accomplish	Inaccomplish
ɓde	sodde	active	mi soodii	o soddat
ude	jaŋngude	active	mi jaŋngii	o janngat
aade	joodaade	middle voice	mi joɗɗiima	o joddoto
eede	suudeede	passive	mi suudaama	o suudete

Gonaaɗo period	Mbɔɗɔ ñaama	mboɗo ni looto	mboɗo suuɗaa
Garoowo period	Maa mi ñaam mi ñaamat	Maa mi loot ma mi joddo	ma mi lootee
Bennuɗo period	mi ñaamii	mboɗo joggii	mi lootaama
L'Impératif singulier	loot joodo	looto jaŋngu	
Narrative	o ari	o jooɗi	o heedi ko kaala ko o jalli
accomplished			
inaccomplished	nagge nge hirse, defe, maamee walla yeeye;		

All these forms have a negative form that will see in the coming lessons. To obtain the infinitive form in Pulaar we have to conjugate a verb that express mental capacity and express the intention.

mboɗo yiɗi (to like) yahde:

- In this lessons the first aspect that we will see is the accomplished aspect:
- ii is the mark of a complete action for the verbs ending with -ɓde- and -ude-

Ex: Finde mi finii law. I waked up early.
fottude mi fottii e Abu. I met Abu.

- Pronom
There exist in Pulaar two kind of subject pronouns
The short form pronouns and long form pronouns.

Short form pronouns

SINGULAR	PLURAL
1st Mi	Min/En
2nd a	on
3rd o	ɓe

Long form pronouns

SINGULAR	PLURAL
Mbiɗo	Emin/Eden
aɗa	oɗon
omo	eɓe

xThe first person plurial has two kinds of pronouns.

The first one is inclusive (that is to say the person we are talking to his part of the we). En, Eden.

The second one is exclusive. That is to say the person we are talking to is no part of the we) Min, Emin.

x The first person singular of long form pronouns in Pulaar can be seen in many forms such as: mbodo-mbido-mbeda-mido.

- In pulaar first consonants of verbs and nouns are changeable like:

S--------C; mi salminii ------ on calminii
F--------P; a finii ------ be pinii
W--------mb; o waalii ------ min mbaalii
H--------K; Abu hiiri ------ en kiirii

- The imperative form of the verbs ending with "aade" in the singular is formed by adding "o" at the stem of the verb:

joodaade -------- joodo
hedaade -------- hedo
lootaade -------- looto

- Maa and Mon are possessives in Pulaar:

	SING	PLUR
1st		
2nd	maa	mon
3rd		

jinnaabe maa; sukaabe mon
sehilaabe maa; koreeji mon

- Hono is a manner interrogative pronoun. It can be found in two words: Hol no or as a particule: no

Hono mbad-daa e liggey?
hol no mbad-daa e liggey?
No mbad-daa e liggey?

- Ma is a future mark in Pulaar; this structure is like this

Ma + short pronoun + 1st person imperative

ma mi salmin Garba

- Haa is a time particule which signifies: till or untill.

mi yehii haa jaynga

E - Exercices

I - Build up 10 sentences in the accomplished aspect or in the imperative form with this list of subjects, verbs and objects:

Subjects	Verbs	Objects
Mi	waalde	haa jannge
A	ɓennude	e jam
'Be	salminde	Dakar
Oɗon	fottude	galle Muusaa
O	waɗde	sehil maa
sehil maa	sellude	jinnaaɓe mon
on	jaɓde	baam-maa
Muusaa	jooɗaade	Jim
en	hiirde	Umar
aɗa	ñallude	Jom Wuro
eɗen	weetde	Aysata
mbooɗo		Suley
Eɓe		Biraam
Jim		
Omo		
emin		

I - Mi salminii jom wuro.

1----------

2----------

3----------

4----------

5----------

6----------

7----------

8----------

9----------

10----------

11----------

2 - Prepare a dialogue with your own words of two characters:

A----------

B----------

A----------

B----------

A----------

B----------

A----------

B----------

3 - Change the first consonants of these verbs from the singular to the plural:

1 Abu finii; on ----------
2 Mi salminii Umar; ɓe ---------- Umar.
3 Faati ɓennii haa jaŋngo; Aysata e Faati ---------- haa jaŋngo.
4 O waalii Dakar; min ---------- Dakar.
5 A hiirii galle Muusaa. En ---------- galle Muusaa.
6 Jim ñallii nder wuro. Min---------- nder wuro.
7 A fottii e Aysata. On ---------- e Aysata.

4 - Put the verbs into bracket at the accomplished aspect.

Muusaa (fottude) e Jim. Be (salmondirde); Jim (ɓennude) galle Umar, o (salminde) yimɓe galle Umar. Umar (naamndaade) jinnaaɓe Jim. Jim (wiide) eɓe e jam. Jim (nande) Pulaar seeda tan. O (ummaade) Amerik.

5 - Translate these sentences into Pulaar:

1- Did you spend the night in Peace?
2- Did you wake up in Peace?
3- Have a sit please.
4- Biram entred in my room.
5- How are you with tiredness?
6- They are in Peace.
7- I greet your father.
8- Jim entered in Muusaa's compound.

6 - Put convenient words in the blanket:

A- Asalaa ----------?
B- Maaleykum --------.
A- --------- waali?
B- Jam -----; adɗ --------?
A- Ko ---------; ---- finii?
B- Jam tan de, alhamdulillaahi; -------. ----------!
A- ------- A jaaraama.
B- A jaaraama ------ ------ -----!

Jim naatii galle Muusaa, o salminii:
A- Jam Kiirdon?
B- Jam tan. ------ mbaɗ-ɗaa e ------?
A- Ko mawdum. No ------ ------ mbadi?
B- ----- ------- e jam. No -------- jinnaaɓe -------?
A- Eɓe -------. Alhamdulillaahi. No sukaaɓe ----- mbadi?
B- Eɓe e jam. -------- ---- e liggey?
A- Ko mawdum. ---- jaw kal ----- ----------?
B- Jam -------. Jettoode _____ !
A- Mi ---------- haa jaŋngo.
B- --------- salminii baam -----.
A- Ma ------ nan ----- ------ ---------.

F - QUESTIONS ON THE DIALOGUES:

1 - Hono mbaɗ-ɗaa?
2 - Jam waali?
3 - Aɗa selli?
4 - No Tname of stagiaireɓ waɗi?
5 - A ñalli e jam?
6 - Hono galle maa waɗi?
7 - A finii?
8 - Usumaan salminii Demba?
9 - Jim hiirii e jam?
10 - Asalaa Maleykum?
11 - A salminii Aysata?
12 - Omo selli?
13 - Jam ñallu-ɗon?
14 - No mbaɗ-ɗon e liggey?
15 - No nanataa jinnaaɓe maa?
16 - A ñallii e jam?
17 - Iih on ɓennii haa kikiiɗe?
18 - Hol to Muusaa e Jim potti?
19 - Oɗon celli?
20 - Muusaa e Jim calmondirii?
21 - No mbaɗ-ɗaa e galle?
22 - No yimɓe kees mbaɗi?
23 - (name of a stagiaire) salminii (name of professor)?
24 - Ebe e jam?
25 - A fotti e (name of a stagiaire) hannde?
26 - No sehilaaɓe maa mbaɗi?

G - PROVERBS AND SAYINGS

Try to find out the meaning of the proverb below (you can ask all the professors):

- Muusaa jaŋngoyii salminde.

LESSON TWO

GUEST IN A COUNTRY

A - CULTURAL NOTE:

THE CONCEPT OF "KODO"

Seen through the rooted african hospitality it is very difficult for a foreigner to catch the real meaning of a kodo in Haal-Pulaar Society. Where everybody is member of the same family, the same country even if they don't have the same mother tongue. Everywhere in Pulaar villages the first thing someone has to do as a kodo is to pay a visit to the chef de village, because he is the only one who knows where a kodo can be put up. If you don't start with him the host will tell you to do so. A kodo is always welcomed at any compound for his food, his schelter. He is also introduced to the whole village therefore he because a member of the village, the community. The kodo must take into account the specific problems of the village such as the castes problems, taking decisions, disprove the villagers ideas on specific attitude, discuss political point of view. So be careful during your stay and also don't forget as it is said in one african saying that "the long stay of a piece of wood in the river does not change it into a crocodile". So then Bisimilla.

B - LIST OF VOCABULARY WORDS

Arde	to come
Innde	surname
yettoode	last name
kodo	foreigner, stranger
lewru	month
lebbi	months
hakkille	mind, wit
denndiraado	cousin
ummaade	to be from
yahde	to go
jeyeede	to be from Tplace of birth)
booyde	to have stay a long
dañde	to have, possess
laabde	to be nit
welde	to be clever
yettoede	to be named
janngude	to learn, read
Hoto	where
miin	me
kono	but
ko	to be
doo	here
alaa/eey	no/yes
wooroo	goodness
hanki	yesterday
balde	days
jonte	weeks
yontere	a week
goo	one
didi	two
tati	three
nay	four
joy	five
jeegom	six
jeedidi	seven
jeetati	eight
jeenay	nine
sappo	ten

gaay	here
toon	there
tawo	not yet
wonde	to be at a place

C - DIALOGUE:

Kodo e nder leydi/Guest in a country

- Jim ko dodo. O ummii ko Amerik, jooni o woni ko ɗoo e Senegal.
- Jim is a foreigner. He is from America, now he is in Senegal.

Muusaa	: Jam fini jim?	- Did you wake up in Peace Jim?
Jim	: Jam tan Muusaa. Aɗa selli?	- Peace only Muusaa. Are you in good health?
Muusaa	: Ko mawdum. Jim hoto ngummi-ɗaa?	- thank to god. Where are you from?
Jim	: Miin, ngummii-mi ko Amerik.	- Me, I'm from America.
Muusaa	: Hoto njeyeɗaa e Amerik?	- Where are you from in the State?
Jim	: Njeyaa-mi ko wuro ene wiyee Seatle.	- I'm from a place named Seatle.
Muusaa	: Saatle! Innde maa ko Jim.	- Saatle! Your name is Jim.
Jim	: Fey! Kono njettetee-mi ko Johnson.	- Yes but my last name is Johnson.
Muusaa	: Mande ngar-ɗaa? A booyii ɗoo?	- When did you arrive? Have you been here for long?
Jim	: Alaa, mi booyaani. ngar-mi ko e lewru mars, mi dañii ɗoo lebbi tati;	- No, I haven't. I came on Mars, I have had here three months.
Muusaa	: A booyaani ɗoo kono Pulaar maa ene laabi.	- You were not here so long but your Pulaar is perfect.
Jim	: Ahan! mi janngii Pulaar jontenay kees.	- Yes I studied Pulaar for four weeks at Thies.
Muusaa	: Wooroo! aɗa weli hakkille. A wayaani no ɗendam Umar nih!	- Goodness! You are clever; you are not like my cousin Umar (who is stupid)

D - GRAMMAR:

- in the changes of the first consonants, we can also remark that:
  j ------- nj, o jeyaa ko Amerik ---- be njeyaa ko Amerik
vowels ---- ng, o ummii ko Seatle ---- Min ngummii ko Seatle
This change of first consonants exist also in the emphatic form where the subject is infixed to the verbs:

Ngummi-ɗon Ko Amerik
Njeye-ɗaa ko Seatle

- Ko is a particule which has many usages. Here it makes emphasis on the action or the abject:

Njeyaa-mi ko Boston (abject)
Ko Jim salmini Muusaa (subject)

- aani in the mark of the negative form of accomplished action of the verbs ending with -de and -ude.

o ɓooyii - o ɓooyaani - ɓooyde
en njaŋngii - en njaŋŋaani - jaŋngude

- Miin is the first emphatic pronoun in the singular:

	SING	PLUR
1st	Miin	
2nd		
3rd		

- Hoto is a place interrogative pronoun. It can be found in two words: hol to, or as a particule to:

Hoto ngummi-ɗaa?
Hol to ngummi-ɗaa?
To ngummi-ɗaa?

- Doo is an adverb of place which signifies: here
Toon is an adverb of place which signifies: there

Ko ɗoo koɗ-mi
Ko toon ngummii-mi

- Singular possessive pronouns table

SINGULAR
- am
maa
makko

E - EXERCISES

1 - Put these sentences in the affirmative form of the accomplished aspect:

a) o (ummaade) ko Amerik.
b) Jim (janngude) Pulaar jonte nay.
c) En (booyde) ɗoo no reewi.
d) Be (arde) gila hanki subaka.
e) Mi (yahde) Dakar naane kikiide.
f) On (finde) gila 7h.
g) Muusaa (dañde) ɗoo balde sappo.

2 - Put these sentences above in the negative form of the accomplished aspect (you may use also):

a) O (ummaade) ko Amerik.
b) Jim (jaŋngude) Pulaar jonte nay.
c) En (ɓooyde) ɗoo no feewi.
d) Be (arde) gila hanki subaka.
e) Mi (yahde) Dakar naane kikiiɗe.
f) On (finde) gila 7h.
g) Muusaa (dañde) ɗoo baldɛ sappo.

3 - Answer these questions as you wish:

a) No mbiyete-ɗaa? ----------
b) Yettoode maa? ----------
c) No duubi maa poti? ----------
d) Hoto ngummi-ɗaa? ----------
e) Hoto njeye-ɗaa? ----------
f) Mande ngar-ɗaa? ----------
g) A ɓooyii ɗoo?----------
h) A dañii ɗoo lebbi tati?----------
i) Hoto njaŋngu-ɗaa Pulaar? ----------
j) Pulaar ene weeɓi? ----------

4 - Build up 15 sentences of your own with the vocabulary and verbs in this table (negative or affirmative form).

Subjects	Verbs	Abjects
Ada	dañde	Amerik
on	ummaade	ɗoo
oɗon	yahde	lebbi ɗiɗi
a	jeyeede	Dakar
ɓe	ɓooyde	Pulaar
Muusaa	finde	subaka law
mi	arde	Jim
emin	sellude	haa janngo
en	jaŋngude	Muusaa
o	fottude	Seatle
Jim	ɓennude	sehil maa
Aysata	wiyeede	
min		
eɓe		
mbiɗo		

5 - Put these sentences in the Plural:

a) Mi dañaani ɗoo duubi ɗiɗi; Min ----------
b) O jaŋngi Pulaar jontenay; ɓe ----------
c) Jim ummii ko Amerik; Jim e Susan ----------
d) A ɓooyaani ɗoo no feewi; on ----------
e) Bob jeyaa ko Chicago; Bob e Kelly ----------
f) A arii gila lewru Mars; En ----------
g) O yehii Dakar hannde; ɓe ----------
h) Mbodo yettee Jallo; Min ----------
i) Umar woni ko nder suudu; on ----------
j) Omo weli hakkille; eɓe ----------

6 - Translate these sentences into Pulaar:

a) I studied Pulaar for two weeks at Thies.
b) Where are you from?
c) My last name is Brown.
d) When did you arrive?
e) I'm from a place named Chicago.
f) Have you been here for long?

7 - DIALOGUE:

M - Jam fini?
J - -------- -----. Ada selli?
M - Ko mawdum, ------- ngummi ----?
J - ------, ngummii-mi --------
M - Hoto -------- --- e Amerik?
J - ---------- mi ko Seatle.
M - Innde maa?
J - ------- ---- ---- Robeer. ---- njettetee-mi ko ----------
M - A ɓooyii ------?
J - Alaa! ---- ----- feewi. Mi dañii ----- -------.
M - A booyii -------?
J - Alaa! ---- ----- feewi. Mi dañii ------ ---- ----.
M - A ------- ---- kono Pulaar ------ ene laabi
J - Eey! Mi ----- Pulaar ------ ----- to Kees.
M - -------, ada weli hakkille. A ------ e dendam Umar.

F - QUESTIONS:

1 - Hoto Jim ummii?
2 - Jim booyii e Senegaal?
3 - Njeye-daa ko Seatle?
4 - A ɓooyii doo e Senegaal?
5 - On ɓooyii doo e Senegaal?
6 - On njanngii Pulaar Amerik?
7 - A salminii sehil maa?
8 - Hoto kod-daa?
9 - No mbiyete-don?
10 - Innde maa?
11 - Hoto njanngu-don Pulaar?
12 - On ndañii doo lebbi tati?
13 - A ɓooyii doo no feewi?
14 - A yehii Dakar hanki?
15 - Sehil maa hodi ko waawnde?
16 - Hono njettete-don?
17 - Njettete-daa ko Jallo?
18 - Ngummi-don ko Faranse?
19 - Ko Amerik njanngu-daa Faranse?
20 - Mbnde nduttoto-daa Amerik?

G - PROVERBS AND SAYINGS

Try to find out the meaning of the proverb below:

- So ada yidi riiwde kodo maa a joyyinat mo e haaye.

LESSON THREE

LOCAL GEOGRAPHY AND ASKING DIRECTIONS

Here, we will give some informations and tips in help you find your way in rural African communities. During the day people evaluate the time according to the position of the sun, using their left hand or right hand or their shadow. For example, midday is supposed to be "naange e hoore" (the sun on head) which means the shadows of the person is directly under his feet. For more orientation people use stars such as the North star to direct themselves. As you may notice are usually given in reference to famous or well known places such as the Jumaa, galle jom wuro, woyndu, ekkol... Parts of the human body, galaxies and famous places are used to direct people everywhere in the Haal-Pulaar Society so keep this in mind when asking the question:

Hoto Developpement Social heediri?

A - LIST OF VOCABULARY WORDS

nokku	place	namndaade	to ask
wuro	town	renndude	to share
bannge	side	ruttaade	to come back
fuɗnaange	east	rewde	to pass by
hirnaange	west	hakkunde	middle
rewo	north	sara	near
worgo	south	gaay	here
woyndu	well	fof	whole, all, each
jamaa	mosque	nano-ñaamo	left, right
leegal	block	genaale	
siñcaan	newtown	bitik	shop
diniral	meeting place	yeeso	in front
sifaneede	to be told	takkadde	to be close to, near to, next to
yiɗde	to need, want	woɗɗude	to be far
heeɗtude	to be located	selde	to turn
lommbaade	to be between	ŝifaade	to explain
yahde	to go	laɓde	to be clear
ɓennude	to pass by/follow	fottude	to meet

B - DIALOGUE:

Jim woni ko e yahde nder wuro. O fottii e Muusaa, O namdii mo nokku.
Jim is going to town, he met Muusaa, and ask him about Directions;

Jim	: Jam ñalli?	- Good afternoon
Muusaa	: Ñalli e jam! No mɓaɗ-ɗaa e lippey?	- Good afternoon; Did you spend the day in peace; How is the work?
Jim	: Mboɗo wonndi heen! No galle mon waɗi?	- I am on it! How is your family?
Muusaa	: Ebe e jam! Hoto paa-ɗaa?	- They are in peace, where are you going?
Jim	: Paa-mi ko nder wuro! A anndaa to bitik Demmba heedti?	- I am going in town; Do you know where Demmba's shop located?
Muusaa	: Bitik Demmba heedti ko leegal fuɗnaange, hedde galle Jeynaba en! Woɗɗaani no feewi.	- Demmba's shop on the east side of the quartier, near Jeynaba's house; It's not too far;
Jim	:Hoto pot-mi rewde?	- Which way shall I follow?
Muusaa	:ɓennu yeeso, celaa bannge nano; maa yih bitik oo ene takkii e galle Jeynaba en.	- Go straight, turn on your left you will see the shop. It is next to Jeynaba's compound.
Jim	:A jaaraama. Sifaa maa ene laabi. Mi bennii.	- Thanks! Your explanation is clear, I am following my way.

Jim: Jam ñalli?

Muusaa: A _____ e Jam?

No _____ e _____?

Jim : Mboɗo _____ heen!

_____ galle _____ mbaɗi?

Muusaa: _____ e _____! _____ paa-ɗaa?

Jim : Paa-mi nder _____! A _____

to _____ Demmba _____?

Muusaa: Bitik Demmba _____ ko _____ fuɗnaange

_____ galle Jeynaba _____' _____ no feewi.

Jim : Hoto _____ mi _____?

Muusaa: _____ yeeso, _____ baŋŋge _____ maa

_____ bitik _____ ene _____ e _____

Jeynaba en.

Jim : A _____ sifaa _____ ene _____ mi _____.

DIALOGUE

- To galle Jom Wuro/At the chef de village's.

Jim	: Jam mbaalɗon?	- How are you spending the night?
Jom Wuro	: Jam tan..A finii?	- Peace only. Do you wake up well?
Jim	: Ko mawɗum. Tabaari-kalla.	- Thanks to God!
Jom Wuro	: Bisimilla maa. Joodo!	- You welcome. Sit down!
Jim	: Mbaa-mboɗo yiɗi cifanoɗaa mi wuro ngoo.	- Thanks. I would like you to tell me about the illage.
Jom Wuro	: Eey! baŋŋge fuɗnaange ko leegal sebbe. Subalɓe ɓee keedti baŋŋge hirnaange, ko toon woyndu nduu woni. Dow mum baŋŋge worgo ko siñcaan.	- Yes! eastward it is the Mandinka bloc. Fishers men are on the west, the well is there: upper so it on the north it is a new quartier.

Jim	: A jaaraama. Hol to ekkol oo woniri?	- Thanks you. Where is the school?
Jom wuro	: O woniri ko naatirde wuro bannge rewo jumaa oo noon lommbii ko hakkunde leede dee, sara diniral doo.	- It is located at the entrance of the village. The mosque is between the districts near the meeting place.
Jim	: Seydi Jah! A jaaraama no feewi.	- Jah! Thanks a lot.
Jom wuro	: Ko enen ndenndi mande nduttoto-daa gaay?	- You welcome. When are you going to come back?
Jim	: Inchalla, kikiide fof ma mi rew doc salminde.	- Please to God, each afternoon I'll drop by to greet you.

D - GRAMMAR:

- Ko as an another usage; here it is used as the auxiliare "to be"; then ko is followed by a short form pronoun:

Ko mi jaŋngoowo
Ko min ameriknaabe

If the subject pronoun begins with a vowel like: en, on, o, a, there is an assimilation which gives:

ko o --- koo
ko a --- kaa
ko on--- kon
ko en--- ken

- Mi is an object pronoun which goes with some verbs conjugated in the affirmative form with long-form pronouns.

	SING	PLUR
1st	Mi-am kam	
2nd		
3rd		

In the other forms (imperative case, and in the accomplished aspect) mi is replaced by am or kam:

Jim, salmin am
Jim salminii kam

- The richness of the Pulaar language is the affixes. Here, the affix r has the locative case (besides it has two others usages: instrumental and manner cases). The affix is always between the stem of the verb and the mark of aspect:

ekkol oo heediri ko naatirde wuro (heedirde)
jumaa oo woniri ko bannge nano (wonirde)

- There exist in Pulaar propositions that locate people and things:

sara	near
caggal	behind
yeeso	in front of
hakkunde	between
dow	on, above
les	under, below
nder	in
boowal	out, outside

- Mande is an interrogative pronoun of time. It can be replaced by Hol nde:

Mande ngar-daa?
Hol nde ngar-daa?

- There exists in Pulaar three class markers which act as articles (and demonstratives). They refer to four groups: human beings, animals and objects, diminutives, and superlatives. The article is always before the noun, the demonstrative is always after the noun:

articles:		demonstratives:	
	neddo oo		oo neddo
	wuro ngoo		ngoo wuro
	leegal ngal		ngal leegal

oo is the class marker of words borrowed from others languages
rajo oo
montoor oo

dam is the liquid and his derivatives class marker:
ndiyam dam
lamdam dam

naajo is a suffix of origin and nationality always added at towns and countries names. Its plural is naabe.

Amerik	Ameriknaajo
Senegal	Senegalnaajo
Kees	Keesnaajo

E - EXERCISES:

1 - Put the right word into blanket with the following words: sara, dow, baawo, caggal, hakkunde, les, nder, boowal.

Hannde mi yii Buubakar --------- jamaa, o salminii jim, be naatii ---------
bitik. Puut woni ko ---------- Dakaar e Kees. Deftere Abu nana ----------
taabal. Weccet maa nana fawii ------- siis. Woyndu nduu heedti ko ---------
wuro. Muusaa yaltii ---------.

2 - Build up 10 sentences of your own asking directions with the vocabulary already studied:

a -
b -
c -
d -
e -
f -
g -
h -
i -
j -

3 - Locate these places below according to what you have studied or your wish to build up new sentences:

Jamaa oo, promotion humaine, ekkol oo, suudu (name of stagiaire) Biroo Corps de la Paix Dakar, Puut, Tammbaa, jeere ndee, posto oo, Bitik Baara, Sanngomaar, Kunndaa, Los Angeles:

a -
b -
c -
d -
e -
f -
g -
h -
i -
j -

4 - Translate these sentences into Pulaar:

a - Today I want to drink tea.
b - They want to greet the chief.
c - He wants to learn Pulaar.
d - My guest to take a shower.
e - Where is located the ponds?
f - Please! Where is the meeting place?
g - The well is near the mosque.
h - The cimetery is not on the west side of the village.
i - Turn on your left, there is the shop.
j - Is the river not so far?
k - Each morning I will call on to drink tea.
l - When will they be back here?
m - They will return to Richard-Toll on Thursday.
n - I will go back to Dakar at the end of the month

5 - Building sentences with the words and verbs in this table below (at least 15 sentences).

Mi	yidde	yeeso	maa
a	lommbaade	caggal	makko
o	heedtude	hakkunde	woyndu nduu
mbido	wonirde	worgo	leede dee
Aysata	woddude	ñaamo	siñcaan
Jom wuro	selde	sara	bitik oo
Biraam		les	jeere ndee
Galle Muusaa		nano	gese maaro
jumaa oo		rewo	diniral
gese liddi		dow	genaale
maayo ngoo		baawo	
en		hedde	
min		hirnaange	
emin		bannge	
on		fudnaange	
ebe			
eden			

1 - ----------

2 - ----------

3 - ----------

4 - ----------

5 - ----------

6 - ----------

7 - ----------

8 - ----------

9 - ----------

10 - ----------

11 - ----------

12 - ----------

13 - ----------

14 - ----------

15 - ----------

6 - Translate these sentences into English and complete the sentences with blankets as you wish.

1 - Mbiyetee-mi ko ----------

---

2 - Yettoodam ko ----------

---

3 - Ngummii-mi ko Amerik kono njeyaa-mi ko ----------

---

4 - Sehilam wiyetee ko ----------

---

5 - Mi booyii Kees seeda, mi dañii toon jonte nay

---

6 - Ko Kees njanngu-mi Pulaar.

---

7 - Ma mi won gaay duubi didi

---

8 - Foto jeere ndee heediri doo?

---

9 - Galle jom wuro woniri ko bannge nano?

---

10 - Mande ndutteto-daa Kees?

---

11 - Mbele wuro maa woddaani?

---

7 - Put the verbs in this text in the negative form:

Tammbaa ene woddi no feewi. Sehilam yettetee ko Bah. O ummii ko Faranse. Njeyaa-mi ko Meri. Min ndañii doo duubi joy. Jim waawii Pulaar. Mi meedii yarde gosi. Kees lommbii ko hakkunde Dakaar e Rifisk.

8 - Rewrite the dialogue with his missing words and expressions:

Jim : Jam mbaal-don?
Jom wuro : _____ _____. A fin...?

Jim : Ko mawɗum, _____ _____.
Jom wuro : Bisimilla maa. _____
Jim : _____, mbodo _____ cifano-ɗaami _____ _____
Jom wuro : _____, bannge _____ ko leegal _____;
subalbe bee _____ _____ hirnaange. _____ _____ woyndu
nduu _____. Dow mum, _____ _____ ko _____
Jim : A jaaraama. to _____ _____ woniri?
Jom wuro : O _____ ko naatirde _____ bannge _____;
ɗumaa oo noon _____ hakkunde leeɗe _____, _____
diniral doo.
Jim : Seydi jah! A jaaraama _____ _____
Jom wuro : ko enen _____; mande nduttoto-ɗaa _____?
Jim : _____ kikiiɗe _____ ma mi _____ ɗoo salminde.

F - QUESTIONS ON THE DIALOGUE:

1 - Asalaa Maaleykum?
2 - Jam ñalli?
3 - oɗon celli?
4 - On booyii ɗoo?
5 - Mande ngummi-ɗon nder wuro?
6 - Innde maa?
7 - Mande nduttoto-ɗaa Amerik?
8 - Hol cifaniiɗo Garba wuro ngoo?
9 - Hoto leegal sebbe heediri?
10 - Hoto woyndu nduu woniri?
11 - Hol ko lommbii hakkunde leeɗe ɗee?
12 - Hoto diniral ngal woniri?
13 - Mande Jim ruttotoo galle jom wuro?
14 - Aljumaa maa yah Dakar?
15 - Mbele jeere ndee woɗɗaani?
16 - To suudu maa heedi?
17 - Hol gondo bannge maa nano?
18 - No jom wuro Muusaa en yettetee?
19 - Jim nanii Pulaar jooni?
20 - Hol ko mbaɗaton kikiiɗe fof?

G - PROVERBS AND SAYINGS:

Try to found out the meaning of this proverb:

"Jom hunuko majjataa".

LESSON FOUR

MEALS

A - CULTURAL NOTE:

It is very difficult in rural country to tell the right time meals are served. This depends in general on the season (ndunngu or ceedu). What you must mainly bear in mind concerning meal is that it is served out of one or two large bowls and people gather around the bowl to eat the meal.

Before you start eating of course your meal, a bowl of water (coodordam) is held to you. You always eat with your right hand. Bisimilla is in general the rare over meals. After the meal you are offered some water.

As a Kodo, they will insist on encouraging you to eat more, using expression like: "alaa! Yonii", "mi haarii" are then appropriate answers. Whenever you go, you are welcome to meal time and your agreement will bring a great joy to the family if you share their meal. Even if you do not feel hungry, it is required to have two or three handfuls as a mark of custom just to please the family.

After lunch people have to stay (ethnic group joke Seereer leave the house right after the meal) because other thing can be served: tea for example (fad ataaye), in Peulh compound tufam is serve, sometimes kola nuts are shared with everybody; this is the appropriate moment to talk, laugh, tell jokes, or discuss serious matters.

Bisimilla
Mbaa

B - LIST OF VOCABULARY WORDS:

Ndiyam	water
junngo	hand
ataaye	tea
waddaade	to be on time
haarde	to be full
wottaade	to take lunch
meedde	to taste
ɓadaade	to draw near
soodaade	to wash one's hands
defde	to cook
welde	to be delicious
yonteede	to have a turn
ñaamde	to eat
yaafaade	to excuse
weltaade	to be happy
faɗde	to wait
siiwde ataaye	to make tea
jabde	to accept

C - DIALOGUE: Bottaari galle Muusaa/Invitation at a lunch at Muusaa's

Jim saangii Muusaa, o hawri e bottaari, ɓe noddi-mo, mbismii mo yoo wottodo e maɓɓe hannde.
Jim passed by Muusaa's, he met by chance the lunch, they called him and invited him to share with them the lunch of the day.

Jim : Jam ñalli e mon? -- How are you spending the day?
Muusaa : Bisimilla! ada waddii? -- Peace only, you welcome, just on time

Jim	: mi haarii, mi wottiima	- I'm full, I have just eaten.
Muusaa	: alaa! wadetaake! ar meed heen tan, ko ñiiri:	- No! I don't do that! come and have a taste; it is "ñiiri".
Jim	: Kay ne ko mbaroodam	- That's it, I love it.
Muusaa	: bado! ndiyam nani, soodo!	- Draw near! here is the water wash your hand.
Jim	: Mo defi ndii? omo weli junngo koy.	- who cook it? She is a good cook.
Muusaa	: Ko Pennda yontaa: ñaam noon!	- It!s Pennda turn go head!
Jim	Albarka! Jooni, mi yaafiima on; on njaaraama;	- Thanks god. Now apologiŋe. Thank you.
Muusaa	: A jaaraama no feewi, min mbeltiima kono fad ataaye!	- Thank you very much, we are happy but we can wait for the tea.
Jim	: Hol ciiwoowo ataaye oo: Miin dey mi waawaa tawo defde. Ceerno, aan no mbiyete-daa?	- Who is going to make it? For me, at this point, I can't make it. He you, what's your name?
Aali	: Mbodo wiyee Aali, Aali kah; ndaa kaas maa, aan noon innde maa?	- My name is Aali, Aali kah; here is your cup of tea. What about you, what is your name?
Jim	: Inndam ko Jim Onofrey.	- My name is Jim Onofrey.
Aali	: alaa! Jonni, mbiyete-daa ko Garba Soh.	- No! Now your name is Garba Sow.
Jim	: Eey, mi jabii ndee innde	- OK! I accept this name.
Aali	Seydi Soh!	- Seydi Soh!
Jim	Seydi Kah!	- Seydi Kah!

D - GRAMMAR:

- /iima/ is the mark of the accomplished aspect of the verbs ending aade

mi lootiima (lootaade)
en ngottiima (wottaade)

- To form the imperative singular in Pulaar you take the stem of the verbs ending with -de:

arde --- ar!
yahde --- yah!

By adding o to the stem of the verbs ending -aade:

lootaade --- looto!
joodaade --- joodo!

- The negative form of the verbs ending eede in the inaccomplished aspect is aake which affirmative form is ete:

mi lootete
mi lootetaake

- aa is the mark of the ponctual narrative of passive verbs (ending with eede).

Ko Abu fadaa (fadeede)
Ko aan lootaa (looteede)

aa is also the negative of certain verbs which accomplished aspect is /i/ or /ii/ :

mbodo waawi --- mi waawaa (waawde)
a meedii --- a meedaa (meedde)

- Here is the complete table of emphatics pronouns:

	SING	PLUR
1st	miin	enen minen
2nd	aan	onon
	kanko	kambe

- Ndaa is a particular imperative form of the verb ndaahde which is replaced by jabde in the others tenses:

Ndaa deftere maa!

- Nani is a demonstrative particule which determined an object which is neer to the speaker, but nana for something a bit for:

defteram nani
deftere Abu nana

Nani is also used on the present progressive at the 3rd person of singular when the subject is a person name; nana for the 3rd person of plural:

Jim nani ñaama
Faati e Aysata nana nduka (dukde)

EXERCICES:

1) Build sentences on your own words

1 _____
2 _____
3 _____
4 _____
5 _____
6 _____
7 _____
8 _____
9 _____
10 _____

2) Missing words: put the right word into the blanket left into these following sentences.

1 _____ mi jabii innde _____ Pulaar _____
2 Kambe _____ njabaani _____ mabbe pulaar _____.
3 Ceerno _____ kaas _____
4 Hannde _____ tampi no feewi.
5 _____ on _____ ciiwde ataaye tawo.
6 _____ ndiyam _____ buufto.
7 _____ no weli _____ koy
8 Abu _____ jallo, _____ yettete ko _____
9 _____ jooni, mi _____ on.
10 Hol _____ siiwde _____?

3) Build up sentences with the vocabulary in the table below. At least 15 sentences.

mo	waddaade	heen tan
mi	haarde	-ndii
a	wottaade	junngo koy
o	maedde	on
mbodo	badaade	ataaye
Emin	soodaade	tawo defde
Jim	defde	ataaye
Abdulaay	welde	juude
Pennda	yonteede	haalde
En	ñaamde	pulaar
ada	yaafaade	winndude
omo	weltaade	leetar
miin	fadde	yeewtude e
kanko	siiwde ataaye	pulaar
on	jabde	hannde
Odon		Innde makko
Biraam	suusde + inf.	pulaar nde
Suley	waawde	
Ko	yiidde	
	tampude no feewi	

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

9 _____

10 _____

11 _____

12 _____

13 _____

14 _____

15 _____

4 - Put the verbs in the accomplished aspect.

Hannde Abu (wottaade) galle jom wuro, o (fadde) ataaye. Aali (wonde) ciiwoowo oo. Bottaari ndii (welde). Abu (naamndaade) hol no (defde) ndi. O (wiide) jom suudu jom wuro (welde junngo) koy. O (jaarde) yimbe galle oo. O (wiido) o (weltaade). O (joodaade), be (yarde) ataaye, be (yeewtude), be (jalde). Abu (naamndaade) kodo wuro ngoo innde mum. Oon (jabde) ko jim o (wiyeede). Be (salmondirde). Yimbe fof (weltaade).

5 - Translate these sentences into Pulaar:

It is lunch time. Jim came accross a lunch at the chief's. They invited him to share with them their lunch. Jim has just eaten. He didn't want to eat, he said that he was full. The chief told him to wash his hands and got near. The chief told him that they were happy and asked jim to wait for the tea. Sour milk was served. Jim was happy, he apologized and went back home.

6 - Give the imperative singular of these verbs, like this:

joodaade	-	joodo!
lootaade	-	
janngude	-	
yaahde	-	
haarde	-	
meedde	-	
yaafaade	-	
siiwde	-	
soodaade	-	
ummaade	-	
salminde	-	
fooftaade	-	
booyde	-	
ñaamde	-	

7 - Put these sentences into the negative form:

- Hannde emin tampi no feewi;
- Mbodo waawi defde ataaye;
- Miin mbodo waawi yeewtude e Pulaar;
- Kamko omo suusi haalde goonga;
- Mi meedii yaahde Faranse
- On ndañii gaay jonte sappo;
- Hannde ne wuli no feewi;
- Mi booyii doo seeda;
- Jim nanii Pulaar (tawo);
- Dum ne moyyi;
- Ceerno maa arii hanki;
- O wiyetee ko Robeer;
- Kambe ebe njabii inde mabbe Pulaar dee.

8 - Missing words:

Jim : _____ _____ e mon?
Muusaa : Jam tan, _____, ada waddii!

Jim : ____ _____ mi wottiima

Muusaa : alaa, _____ ar meed hen _____; ko ñiiri.

Jim : _____ _____ ko mbarodam.

Muusaa : _____! ndiyam nani _____

Jim : Mo defi ndii? Omo _____ _____ koy!
Muusaa : Ko Pennda _____, ñaam noon! on _____.
A jaaraama no feewi; _____ _____;
kono _____ ataaye!
Jim : Hol _____ ataaye oo? miin _____ mi
waawaa _____ defde. ____ ____ no mbiyete-ɗaa?
Aali : mbodo _____ Aali, _____ kah. Ndaa kaas maa. _____ _____
innde maa?
Jim : _____ ko jim Onofrey.
Aali : _____ _____ mbiyete-ɗaa ko Garba Soh
Jim : eey, eey, mi jabii ndee innde
Aali : Seydi Soh!
Jim : Seydi Kah!

F - QUESTIONS:

1 - Jam ñalli e mon?
2 - Hoto Jim woni?
3 - Jim wottiima?
4 - Hol ko woni mbaroodi Jim?
5 - Hol mo defi bottaari ndii?
6 - Omo weli junngo?
7 - Yimbe galle Muusaa mbeltiima?
8 - Aan noon a weltiima hannde?
9 - Hol ko ngotti-ɗon?
10 - Hol ko naamndii Jim?
11 - O fadii ataaye?
12 - No ciiwoowo ataaye oo wiyetee?
13 - Jim ene waawi defde ataaye?
14 - Aan noon?
15 - No Jim wiyetee jooni?
16 - Aan noon a dañii innde Pulaar?
17 - Hol ko Jim hawri galle Muusaa?
18 - On njaarii ataaye hannde?
19 - Ceerno, ada heydi?
20 - Hol ko ngonndu-ɗaa hannde?
21 - Aan ada waawi yeewtude e Pulaar?
22 - Hol jontaado galle Muusaa en?
23 - Amy (or one girl) ne waawi defde ñiiri?

G - PROVERBS AND SAYINGS:

Try to found out the meaning of these proverbs or sayings below:

- Kodo feccataa hiraande.
- Ko woni e lahal kala maa juude mjiitu.
- Nokku maa ko to nokkante-ɗaa.

LESSON FIVE

BARGAINING

A - CULTURAL NOTE:

Bargaining is a positive point that should be developped as you read or study Pulaar. It is required in bargaining to begin with greetings. The more you know the procedure, the more you have products cheap because you are considered a relative and then integrated among them. Besides they will feel glad to talk with you in Pulaar their mother tongue. They advertise in general the products they offer you. Articles are sold in different manners. For some of them the price by three - particulary for objects of art. Then in this case you must be aware that you are dealing with tough merchants. So the differents aspects at stake are: the product itself, the humour of merchants, your command of the language, the strong need of the salesman to earn money. There is no recept on bargaining but the first thing as skill you have to develop in that case is to know of what ethnic group belong your merchant; ethnic group relationship will help a lot in that case. Do lot of joke of it is a seereer "maccudo maa". The more you joke the more you will have your product cheap. Coodataa ko bagi?

B - LIST OF VOCABULARY WORDS:

Jom bitik	shop owner
bagi lagoos	lagos material
meeteer	meter
teemedere	five hundred
ujunere	five thousand
weccet	change
ñootoowo	taylor
jogaade	to have
jarde	to cost
soklude	to need
ustude	to reduce, to law the price
hawrude	to amont
addude	to bring
heewde	to be full
Kaalis	money
ɗalde	to leave
yoɓde	to pay
burde	to be better
jolde	to be in fashion
yoodde	to be in pretty
ndaahde	to receive
ruttude	to give back
weccude	to change
seekde	to tear
lammdaade	to ask

C - DIALOGUE: To Jom Bitik/At the shop

- Jim yehii jeere soodoyde bagi. Omo yiɗi kadi ñootde wutte e tuuba.
- Jim went to the market to buy a material. He want also to sew up clothes.

Jim	: Jam weeti jom bitik?	- Good morning shop owner?
Demmba	: Jam tan. no mbaɗ-daa?	- Peace only; how are you?
Jim	: Ko mawɗum. Ada jogii bagi lagoos?	- Thanks to God! Have you a lagoos material?
Demmba	: eey, meeteer oo jarata ko teemedere e capande joy.	- yes, the meter cost 700 CFA

Jim	: Mbodo sokli heen meeteruuji sappo kono ustu.	- I need ten meters of it but low your price.
Demmba	: Hawrata ko ujunere e teemedde joy kono mi ustanii ma capande joy.	- It will cost about seven thousand and five hundred but I reduce it to two hundred and fifty.
Jim	: alaa, ene tiidi haa joni, dal e ujunere e teemedde nay.	- Not, it is still expensive. But I can pay for seven thousand.
Demmba	: yob! kono o burii dum sabu kanko woni joldo jooni oo, omo yoodi kadi.	- You can pay! But it worths more than that because it is the new fashion and it is very pretty.
Jim	: Ndaa ujunnaaje didi, ruttam!	- Here is ten thousand and give me my change
Demmba	: Weccet maa nani doon fawii; yaa seek e jam?	- Your change is there. May it tear in Peace?
Jim	Aamiin! Hol to ñootoowo baawdo woniri doo?	- Amen! where a good taylor can be found here?
Demmba	bennu yeeso haa to rewbe bee njoodii daa,. laamndo-daa Saydu Kontee; oon ko baawdo ñootol no feewi.	- follow this way till where the women are sitting over there and ask about Seydu Kontee, he is a good taylor.
Jim	A jaaraama, mi weltiima haa gonngal.	- Thank you. I'm happy. I shall see you next time.

D - GRAMMAR:

- ata is the mark of the inaccomplished aspect of verbs ending with -de and -ude. It is used to make insist on the subject and the object:

ko bagi Aali soodata
ko Aali soodata bagi

-/i/ is the mark of accomplished aspect of stative verbs conjugated with long-form pronouns (they generally ending with -de and -ude)

mbodo yidi ataaye (yidde)
eden cokli kaalis (soklude)

- Here is the complete table of the object pronouns:

	SING	PLUR
1st	mi am-kam	en-min
	ma (maa)	on
	mo (moo)	be

and also the class markers after the verbs:

Mi ñaamii teew nguu-mi ñaamii ngu
o addii taabal ngal-o addii ngal

Ma can be written maa, mo - moo when there is an insistance on the subject :

- ene is a particule which acts as an auxiliary; it is used at the 3rd person singular and plural when the subject is a proper noun; if it is a statement or a declaration:

Mamadou ene yaha Dakar.
ene wuli !

- We sometimes come accross with ene shorten as ne

ne yoodi
Jim ne yara sanngara

- With the intonation, it can be an interrogative particule:

ne wuli?

E - EXERCISES:

1 - Translate this numbers into Pulaar - Figures

1 :_____

35 :_____

145: _____
1253: _____

2480: _____

75: _____

27: _____

Prices (Franc)

1500:_____

375:_____

2310:_____

5490:_____

6350:_____

15720:_____

153200:_____

2 - Translate these sentences into Pulaar:

1 - How much does a box of sugar cost?
2 - Jim went to the market to buy a material.
3 - Where a good taylor can be found.
4 - The meter cost 700 CFA.
5 - I need ten meters of lagoos.
6 - It is still expensive lower the price.
7 - I want one racket of sugar and a box of tea.
8 - I want to make sew a caaya.
9 - Your change is there on the table.
10 - We have no tea, we sell only cigarette.

3 - Build up at least 15 sentences with the vocabulary and verbs in the table below:

mbodo	jogaade	bagi lagoos
mi	soodde	sigareet
o	jarde	buudi joy
jom bitik	soklude	capande jeegom
omo	ustude	goro
en	hawrude	saabunnde
Faati	addude	leppi
Jim	heewde	pade
Aysata	dalde	doon fawii
Kambe	yobde	tiidi haa jooni
odon	burde	warga
ebe	jolde	joodo oo
Ada	yoodde	moyyi no feewi
Meeteer	ruttude	suukara
ko kanko	weccude	maaro
pakket oo	seekde	lamdam
liiteer oo	laamndaade	
weccet maa	wonde	
	yeeyde	
	ñamlaade	
	yeeytaade	
	ene	
	nana (i)	

1 _____

2 _____

3 _____

4 _____

5 _____

6 _____

7 _____

8 _____

9 _____

10 _____

11 _____

12 _____

13 _____

14 _____

15 _____

4 - Put the verbs into parentheses in the right aspect:

Ñande fof Jim (yahde) jeere. Hannde omo (soklude) bagi.
O (naamndaade) to bagi (yeeyeede). Jom bitik (yeeyde) warga e suukara.
Abu (yeeytaade) boggu padde. Jeeyoowo (salaade) ustude. Saydu Kontee (waawde) ñootol no feewi. Liiteer nebam (jarde) capande nay e joy.
Jim (ñamlaade) butel Golden. Bagi (yoodde) no feewi kono (tiidde).
Omo (jogaade) sigareet. Omo (yidde) soodde bagi e ñootde tuuba.

5 - Replace the object by his pronoun as below:

Exp: Abu ñaamii teew nguu
Abu ñaamii ngu

- O addii taabal ngal --
- Jim yarii kosam ɗam --
- Saydu ñootii tuuba baa --
- A soodii pade ɗee --
- En njanngii deftere ndee --
- Aysata lootii cukalel ngel --

6 - Try to bargain by using the imperative of these verbs:

ustude
weccude
yeeyde
soodde
beydude
ruttude
ñamlude
yobde
ndahde
yeeytaade
jaɓde
suɓaade
meetaade
ɓetde

7 - Build up a dialogue with two characters: a shop owner and a buyer:

A _____

B _____

A _____

B _____

A _____

B _____

A _____

B _____

A _____

B _____

8 - Translate these sentences into English

1 - Alaa mi jogaaki warga, min njeeyata ko sigareet tan.
2 - Hawrata ko ujunere e teemedde tati.
3 - Omo yoodi kadi.
4 - Ko kanko woni jodo oo.
5 - alaa mi ñamlaaki saabunnde, ñamlotoo-mi ko sigareet.
6 - Ustan min.
7 - Weccet maa nani ɗoon fawii.
8 - Yon ceek e jam!
9 - Ene moyyi no feewi.
10 - Dakar ere woɗɗo seeda.

9 - Missing words:

Garba : _____ weeti _____ bitik?

Demmba : ____ ____ no mbaɗ-ɗaa e _____?

Garba : Ko mawɗum. Aɗa _____ bagi _____?

Demmba : Eey meeteer oo _____ ko teemedere e _____ joy.

Garba : Mboɗo _____ heen meeteruuji _____ kono _____.

Demmba : _____ ko ujunere e _____ _____ kono addu ____ e _____ _____.

Garba : Alaa! ene tiidi _____ ____ ɗal e ujunere e teemedde nay.

Demmba : _____ kono e ɓurii ɗum _____ ko kanko woni ____ joni oo. Omo _____ kadi.

Garba : ndaa _____ ɗiɗi. _____.

Demmba : Weccet maa _____ ɗoon _____ yaa _____ e jam!

Garba : ____ Hol to ____ ____ woniri ɗoo?

Demmba : _____ yeeso _____ _____ rewɓe bee _____ ɗaa, laamɗo-ɗaa Saydu Kontee, _____ ko baawɗo _____ no feewi.

Garba : A jaaraama-mi weltiima, _____ _____.

F - QUESTIONS ON THE DIALOGUE:

1 - No mbaɗ-ɗon?
2 - Aɗa jogii almet?
3 - Jom bitik ene jogii bagi?
4 - Hol bagi mo jom bitik joggi?
5 - Hol no foti meeteer bagi lagoos jarata?
6 - No kiloo suukara foti?
7 - Jom bitik ene yeeya sigareet?
8 - Aɗa jogii weccet ujunere?
9 - No coggu meeteruuji sappo bagi lagoos poti?
10 - No foti meeteruuji Aali sokli?
11 - Jom bitik ustanii Aali?
12 - Aali yoɓii jom bitik?
13 - To weccet Aali fawii?
14 - No foti Aali tatti jom bitik?
15 - Bagi Aali oo ene yoodi?
16 - Hol bagi joldo jooni?
17 - Hol mo Aali naamndii jom bitik?
18 - Hol to baawɗo ñootol oo heedi?
19 - No baawɗo ñootol oo wiyetee?
20 - Aali weltiima?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Hay taŋka mi alaa.
- Ko dañde wadi cuurel dawaaɗi.

LESSON SIX

HEALTH

A - CULTURAL NOTE:

This occasion is taken to present the Haal-Pulaar (or Fulbe) as great healers with medical herbs (lekki) or to display the marabout services (seernaabe). In traditionnal AFRICA, diseases were treated from the elements of the nature more precisely with leaves, barks and roots.

When someone falls ill, he is generally cured with the first elements of the available herbs. If not, a specialised healer is consulted and who is famous for that and whose speciality goes to a disease he locates from symtoms and from the sick person's behaviour. Usually the parents of the sick person are ready to go kilometers in order to consult a specialist. More often they consult a marabout for health prevention or for protection. This one recommends some medecine (gris-gris) (talkuru) or a bottle of water that blesses (nassiaaye) from the sacred book: the coran - Beside this traditionnal practice, people go nowadays to Hopital. Even it they are in death agony, the sick person person always say: Ko mawdum (God is almighty). Always answer in a positive way "ko mawdum" when visiting a sick you will lot of people around him because in the Pulaar Society a sick person is not left alone. If you are sick saying that your health is getting worse is surprising so be careful at that point we always answer ko mawdum. Ada selli,

B - LIST OF VOCABULARY WORDS:

ɓanndu	body
paawngal	fever
jontinooje	malaria
podde	medecine
woddude	to be sick (to be together)
tuutde	to vomish
hulbinaade	to be fear ful
faamde	to understand
fuuynude	to improve
sikkude	to believe
moomde	to caress, to touch

C - DIALOGUE:

Cellal Banndu/Health

- Muusaa sellaani, o wonndi ko e jontinooje. O yehii dispanseer safroyaade:
- Muusaa is not well, he got Malaria. He went to see the doctor at the medical center:

Muusaa	: Jam fini gaay?	- Did you spend a good night here?
Umar	: Jam bolo. Iih! ada selli ne?	- Peace only. What, are you sick?
Muusaa	: alaa, ɓanndam welaani.	- No my body is aching.
Umar	: Ko ngonndu-daa?	- What do you have?
Muusaa	: Mbodo sikki tan ko paawngal	- I think it is a fever.
Umar	: Ɓado gaay!	- Get near!
(Muusaa badii: Umar moomi hoore ndee e nde wuli jaw)		(Muusaa got near: Umar caresses his head, his head is too hot.)
Umar	: A tuuti?	- Did you vomish?
Muusaa	: Eey, mi tuuti e subaka hee.	- Yes, I vomished this morning.
Umar	: Hulbinaaki! ngonndu-daa ko e jontinooje. Ndaa podde niwaakiniin, yar didi subaka, didi kikiide.	- It is not worth worrying! It's just Malaria. Have this Niwaakiniin tablets, take two in the morning and two in the afternoon.
Muusaa	: Mi faamii; a jaaraama mi hooti	- I understood. Thank you very much! I'm leaving.

Umar : Yoo alla fuuynu! - May God help you!
Muusaa : Aamiin. A jaaraama. - Amen. Thanks a lot!

D - GRAMMAR:

- The negative form of inaccomplished aspect of the verbs ending with aade is the stem of the verb + aaki:

mi lootaaki (lootaade)
Muusaa joodaaki (joodaade)

- Yo is a particule used for wishes, maledictions, benedictions:

Yoo jam salmine!
Yoo alla fuuynu!
yaa maay!

Yo is always followed by a short subject pronoun; if it begins with a vowel there is an assimilation.

yo a -- yaa
yo o -- yoo
yo on-- yon
yo en-- yen

- Here ko as an another usage; it is here an interrogative pronoun:

ko ngonndu-dàa?
ko njid-dàa

- Ne is an insistance particule which expresses doubt (with a nuance of hope in the answer); it is used in the interrogative form:

a'a selli ne?
o ñaamii ne?

- ne (ene) used at the 3rd persons (singular and plural) to preceed proper noun as subject (Abu ene jaaeina) is different from ne insistance particule which expresses doubt:

Abu ne jaawina?
Abu ne jaawina ne?

- E + class marker is subject pronoun which replaces things and animals (when the result is determined).

Hoore ndee ene wuli - e nde wuli
puccu nguu ene tampi - e ngu tampi

E - EXERCISES:

1 - Build up in your own words sentences (at least 12)

1 _____
2 _____
3 _____
4 _____
5 _____
6 _____
7 _____
8 _____
9 _____

10 _____

11 _____

12 _____

2 - Translate these sentences into Pulaar:

1 - I'm not well, my body is aching.
2 - I think it is only Malaria.
3 - The foreigner is not well, he got Diarrhea.
4 - Are you feeling well?
5 - Did you vomish?
6 - Did your body aching?
7 - No, I didn't vomish but I felt dizzy.
8 - My friend cough a lot yesterday night.
9 - May God help you!
10 - The Chief went to Dakar to see the doctor.

3 - Put the verbs of the text below into the accomplished aspect (affirmative and negative).

Muusaa (sellude), o (wonndude) e jontinooje : o (yahde) dispenseer safroyaade. Mi (sikkude) ko paawngal. Muusaa (tuutde) e subaka hee. O (yarde) podde Niwaakiniin. O (fotde) kadi fooftaade. Ñiiye Aysata (muusde), o (ɗaanaade) no feewi hanki jamma. Mi (fooftaade), ɓanndam (muusde). Abu (wonndude) e ɗojjo, o (safraade). Naw jim nguu (bulɓinaade) sabu ene safroo. A (moomaade) lekki kii.

4 - With the words in the table make at least 15 sentences:

Junngo	makko	ne	yahde	ko	Njum
Koyngal	am		muusde		jontinooje
gite	mabbe		sikkude		Dakar
ɓanndu	maa		wonndude		mabbo
hoore	mon		tuutde		paawngal
reedu	men		moomde		ɗojjo
ñiiye	Uman		yarde		hoore muudoore
mbodo	Kaaliidu		moomaade		reedu dogaɲɲdu
Ada	Aysata		safraade		hannde
mi	Aliw	ne	ɗojjude	ko	hanki jamma
en	Muusaa		welde		ñiiye muusooje
Alasan					
Kajjaa					
Jom wuro					
A					

5 - Translate these sentences into English:

1 - Cukalel ngel ene ɗojja no feewi
2 - Jim sellaani, o wonndi ko e jontinooje
3 - Min njehii wurosoogi safroyaade.
4 - En njahaani galle ceerno safroyaade
5 - Bibbe Penndaa cellaani, ɓe ngonndi ko e mabbo
6 - Be liggaaki hannde, ɓalli mabbe mbelaani
7 - O wottaaki hanki, ñiiye makko ene Muusaa.
8 - Mi ɗaanaaki, mbodo wonndi e reedu doganndu.
9 - Hanki jamma mi tuuti no feewi.
10 - Yoo Allah lomtin cellal!

6 - Ask questions by using the particule ko

1 -
2 -
3 -
4 -
5 -
6 -
7 -

7 - Make sentences with the particule "ne"

1 -
2 -
3 -
4 -
5 -
6 -
7 -
8 -
9 -
10 -

8 - Missing words:

Muusaa : _____ finii _____?

Umar : Jam _____. ____ ada selli _____?

Muusaa : Alaa ____ ____ welaami.

Umar : Ko _____?

Muusaa : mbodo _____ tan ko _____

Umar : _____ gaay!

(Muusaa _____, Umar _____ hoore ndee,
nde wuli _____!

Umar : A _____?

Muusaa : _____ mi tuutii e _____ ____.

Umar : ___ _____ Niwaakiniin _____ didi subaka, didi _____.

Muusaa : mi faamii. A jaaraama ; mi _____.

Umar : _____ Allah _____!

Muusaa : _____ a jaaraama.

F - QUESTIONS ON THE DIALOGUE:

1 - Odon celli?
2 - Muusaa ne selli?
3 - Hol koo wonndi?
4 - O safroyiima?
5 - Hoto e yehi safroyaade?
6 - No cafroowo oo wiyetee
7 - Ijjam ! Muusaa ne selli ne?
8 - Hol koo sikki o wonndi?
9 - Hono hoore Muusaa wayi?
10 - Hol ko Muusaa wadi e subaka hee?
11 - Hol koo wonndi tiggi rigi?
12 - Aan hol ko ngonndu-daa?
13 - Hol ko (name of stagiaire) wonndi?

14 - Aan ada dojja?
15 - Hol gondudo doo e dojja?
16 - Aan dey ngonndu-daa ko e mabbo?
17 - A yarii podde taynelol?
18 - Hol podde Muusaa foti yarde?
19 - No foti o yarata subaka e kikiide?
20 - Muusaa faamii cafroowo oo?
21 - Aan noon a faamii janngineowo oo?
22 - Mande cafroowo mon oo arata?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko mawdum wari heewbe.
- Ko gaynaako paabi anndi laybeji mum.

LESSON SEVEN

TIMES AND SEASONS

A - CULTURAL NOTE:

In rural country men do not hurry to their businesses; that is the reason why it is difficult to speak of time but rather of the period of the day which essentially depend on the position of the sun as it is already seen in the chapter of greetings. These periods are: subaka - kikiide - jamma (ñalawma). Beside these periods are those brought by the five prayers of Islam: fajar-Tiisubaar - Takkusaan - Futuro - Geeye - This latest allow villagers to plan their daily labor. Next to these divisions we have the seasons: the dry-season. Ceedu - that lasts the longest, period in which the Harmattan wind blows; the rainy season - ndunngu - The life in the village is subject to these periods and climate variations. Once in the village you will find the "ceedu" too long and people doing nothing. But most of the time it is during this period that roof of the ceedu are rebuild, new huts build, artisanal works done, people migrate a lot during that period, so: ceedee e jam!

B - LIST OF VOCABULAPY WORDS:

ngesa	field
golle	works
jalo	hoe
gawri	millet
ndunngu	rainy season
ndiyam	water (rain)
jaawle	guinea, fowls
sooño	dry, arid
jihe	squirrels
sawdi	seed
coñal	crop; havest
muk	not at all; never
dawdude	to go to work (in the morning) with someone
remirde	to cultivate with
ekkaade	to learn
jaangol	cold
buubol	cold
Dabbunde	cold season
Nguleeki	heat
ceedu	dry season
ladde	bush, forest
hokkere	dry, drought
wulde	to be hot
jaande	to be cold
wuleede	to feel hot
jaangeede	to feel cold
juutde	to be long
hulde	to be afraid
tobeede	to have rain
yodde	to be beautiful
fudde	to grow
jabde	to dig up
wirnude	to hide
leppude	to be wet, watered
aastaade	to dig, to hole
mettude	to be hard
jeyde	to possess, to belong
ruumoyde	to settle, to nomade, to migrate
woddude	to be far
daminaade	to expect

C - DIALOGUE:I

Dawol gese/In the field

- Garba dawdii e Muusaa gese. Omo yidi ekkaade remirde jalo.
- Garba went earlier with Muusaa in the field. He wants to know how to cultivate with the hoe.

Garba	: On pinii? No mbad-don e liggey gese?	- Good morning? How the work going in the fields?
Muusaa	Ko mawdum, kono tan ko golle mawde.	- Thanks to God! But also it is a hard work.
Garba	: Hannde, mi dawdan e mon.	- Today I'm going with you.
Muusaa	: Bisimilla! Njehen! ada waawi remirde jalo?	- OK! Let!s go! can you cultivate with hoe?
Garba	: Alaa! mi ekkoto tan.	- No, I will learn then!
Muusaa	: Gawri ndii fudaani no feewi sabu nduŋngu hikka moyyaani, ndiyam alaa.	- The millet didn't grow well - because this rainy season was not that, it hasn't rained.
Garba	: A sikkaani on leel jabbude?	- Do you think it is not because you dig up late?
Muusaa	: muk! nii rawane tawi gawri ndii wirnii jaawle; ko soono, leydi ndii leppaani, te jihe dee ngaastiima aawdi ndii fof.	- Not at all! Last year, at this time the millet has grown. It is dry, the land was not watered and the squirrels had dig out all the seeds.
Garba	: Ndeen dey, coñal mon hikka maa mettu! Hol jeyde baa too ngesa?	- Then your harvest this year will be bad! To whom this field belongs to?
Muusaa	Ko Usumaan. O ruumoyii hedde Tammbaa-Kunndaa.	- It is Usumaan's. This year, he migrates around Tambacounda.
Garba	: Oo dey woddii!	- Oh! we went so far!

DIALOGUE:II

Hiirde galle Muusaa/In evening talk at Muusaa's

- Dabbunde arii, jaangol ene heewi. Garba yehii jamma yeewtoyde galle Muusaa en, o tawi ebe ngitoo:
- It is the cold season, it is too cold. Garba went to chat at Muusaa's at night, he found them warning themselves:

Garba	: Jam kiir-don banndiraabe?	- Are you spending a good evening everybody?
Muusaa	: Jam tan, no mbad-daa e liggey?	- Peace only. How is the work?
Garba	: Ko mawdum, no mbad-don e buubol?	- It is going well, how do you feel with the cold?
Muusaa	: Emin ngonndi heen, hannde ene jaangi no feewi;	- It is alright; it is freezing today
Garba	: Wadde jammaaji dii ene njuuta	- That's why the night are too long.
Muusaa	: Ahan! Ko dabbunde; mate a jaangaaka?	- Oh yes, it is the cold season. Don't you feel cold?
Garba	: Alaa, miin ko nguleeki kul-mi.	- No, me I'm afraid of heat.
Muusaa	: Kori ceedu mon jutaani?	- Is your summer too long?
Garba	: Alaa, emin tobee fodde lebbi nay; e oon sahaa ladde amen ene yooda;	- No, it isn't. It rains there for four months. At this time, our forest is very nice.
Muusaa	: Minen dey, dii duubi fof ko min hokkaabe.	- But us, all these years there is a drought here.
Garba	: Eey, mi nanii hadde Maali e Niiseer hokkere nani toon.	- Oh! Yes, I heard in Mali and Niger too.

D - GRAMMAR:

- In the affixes, we have also:

  /d/ which expresses an associative nuance (to do something together, with somebody).

  /r/ already seen, here, it express an instrumental nuance (to do something with something).

  /oy/ which express a displacement nuance (to go to do something).

  jaŋngude - jaŋngidde : Susan e Bob njaŋngi dii Pulaar
  remde - remirde : Muusaa remirii jalo
  soodde - soodoyde : Garba soodoyii bagi lagoos

- The imperative form in Pulaar has two persons in the plural, these are: en and ee; en for the first person plural (inclusive), ee for the second person plural; to form the imperative plural we add to the root of the verb en or ee for the verbs ending with -de or -ude:

  salminde: calminen jom wuro
  calminee Abu

For the verbs ending with aade we add to the imperative singular den or dee.

  lootaade: looto
  looto-den
  looto-dee

- The imperative form in Pulaar doesn't applied to the verbs ending with eede, those verbs being passive verbs:

- The negative of the imperative form (singular and plural) is obtained as follow:

  woto + imperative verb
  ñam - woto ñaam
  liggo-dee - woto liggo-dee

For the first person of the negative form of the imperative plural, we have:

  woto + en + imperative singular
  ñaamen - woto en ñaam

In Pulaar, when two verbs follow each other, the second on is in the infinitive form:

  omo waawi remirde jalo
  ada yidi yarde ataay

- oto is one of the marks of the inaccomplished aspect of the verbs ending with aade. It expresses an insistance on the verb. But, also it can be used to the habitual imperative:

  Garba ekkoto remirde jalo;
  loototo subaka fof!

- Fof has many usages:

It can be an indefinite adjective; it signifies then each. In this case, it is preceded by a noun in the singular:

subaka fof mbodo lootoo

or an indefinite pronoun, it signifies then all, in this case, it is preceded by a noun in the plural:

yimbe fof ko maayoobe!

- Hedde and too are adverbs of place which signifies:

Hedde: toward, to, near
too: there, over there

Rifisk woni ko hedde Dakar
Hol jeydo ngee too negre?

- too is generally preceded by a class marker and it is the opposite of the adverbs of place doo and daa:

ndee deftere - ndee doo deftere
ndee daa deftere
ndee too deftere

- Heen is a preposition of quantity and place; it signifies some (quantity) and in (place)

o soodii heen (gerte)
o wadii heen ndiyam (e mbalka kaa)

- aaka is the mark of the negative form of the accomplished aspect of the verbs ending with eede (The accomplished affirmative form being aama):

Jim nuldaama manndaa
Jim nuldaaka manndaa

- Kori is an interrogative particule which brought a positive answer;

kori a ñaamii?

The answer can be negative, in that case it surprises.

- ee is one of the marks of inaccomplished aspect of the verbs ending eede, it expresses an insistance on the verb:

ebe lootee kikiide fof
Hol ko be mbadetee?

E - EXERCISES:

1 - build up in your own words sentences about the weather (at least 15)

1 _____
2 _____
3 _____
4 _____
5 _____
6 _____
7 _____

8 _____

9 _____

10 _____

11 _____

12 _____

13 _____

14 _____

15 _____

2 - Put the verbs between parenthesis in the inaccomplished aspect:

Garba (dawdude) e mabbe gese. Usumaan (remde) maaro hikka. Be (soñde) hikka law. Abu (yahde) gese maaro hannde kikiide. O (aawde) ñebbe dee. Min (jabbude) ngesa baa. Muusaa waawaa remirde masin, o (ekkaade) tan. Alaska walaani, (jaaṇde) tan. Sehil maa (ligaade) mowuuri. Senegaal (tobeede) hikka no feewi. Hikka, o (ruumtoyde) hikka hedde koldaa. Jom wuro (yeewtitde) e mon ko faati e gese maaro. Yontere aroore, en (fuddaade) jabbude. Hade men remde, en (soppude) ledde dee, (sumde), (fittude) ngesa baa. So coñal hikka moyyi, mi (soodde) masin demmowo.

3 - Put these verbs into the imperative form (affirmative and negative all persons) by adding an object (as you wish):

remde -
ekkaade -
jabbude -
aastaade -
remirde -
daminaade -
ruumoyde -
liggaade -
fuddaade -

4 - Add the following affixes (d, r, oy) to the verbs below and make sentences with the news verbs:

remde
jaṇngude
ñaamde
soodde
liggaade
ruumde
daanaade
asde
hodde
wonde
waañde

5 - Put the convenient word into blanks: ɗoo, hecde, too, caggal, fof, gaay, ɗaa:

-------- ko kees. Sonadis oo woni ko ------ jere. Yimbe -------- ko maayoobe. Artisanal nana --------. Siis alaa -------. Nduu -------- suudu ko suudu Bob. Omo dogo kikiide -------. Puut woni ko ---------- Kees. Aljumaa ------- Al Hajji ene yaha jumaa. Kambe ---------- ɓe njarii.

6 - Translate these sentences into English:

1 - Jom wuro dawdii e Muusaa gese.
2 - ɓe ndawdii e Abu gese liddi.
3 - Jaŋngo subaka Alasan yahdat e maa jeeri
4 - Bisimilla ! puddo-den.
5 - Odon mbaawi remirde jalo.
6 - Garba ne yidi ekkaade haalde Pulaar.
7 - Aysata ene waawi defde maaro e liddi.
8 - Gawri ndii fuɗaani no feewi.
9 - Gerte ɗee puɗii hikka no feewi.
10 - Coñal waalo rawane moyyi.
11 - Muk! min leelaani jabbude.
12 - Hol ko tagi maaro koo fuɗaani?
13 - Coñal mon hikka kadi maa mettu.
14 - ɓe ɗaminaaki coñal moyyal.
15 - Hikka, o ruumoyi ko Tammba.

7 - With the words in the table make at least 15 sentences:

gawri ndii		fudde	no feewi
ndunngu		tobeede	seeda
jaawle		wulde	tan
coñal		jaangeede	remirde jalo
mi		jaande	coñal moyyal
a		juutde	nguleeki
min		yoodde	buubol
o		ekkaade	gawri
Garba		jabbude	gese
Hannde		remde	ladde
sehilam	ene	ruumoyde	Jolof
ada		soñde	Hikka
odon		dawde	jeeri
kees		ɗaminaade	rawane
Alaska		heewde	aawii
St-Louis		leelde	mowuuri
Kawlak		suusde	haa leppi
ladde		aastaade	
tobo			
henndu			
jihe			

1 -
2 -
3 -
4 -
5 -
6 -

7 -
8 -
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10 -
11 -
12 -
13 -
14 -
15 -

8 - Translate these sentences into Pulaar:

1 - It is too hot today.
2 - I don't feel cold today.
3 - No, it doesn't rain a lot in Senegal.
4 - It is the Harmattan that blows in the dry season.
5 - It is cold this morning isn't it?
6 - Can you cultivate with a hoe?
7 - Not at all we were not late to dig up.
8 - Today I will go with you to the field.
9 - The millet grew very well this year.
10 - Why the rice didn't grow well?

9 - Missing words I

Garba : --------- pinii? No mbaɗ-ɗon e --------- -------?
Muusaa : Ko mawɗum. -------- tan ko golle ---------.
Garba : Hannde, mi ------- e mon
Muusaa : ------- njehen. Aɗa ------ ----- jalo?
Garba : Alaa! mi ------- tan.
Muusaa : -------- ndii ------- no feewi sabu ------- hikka ------- ndiyam -------.
Garba : A ------- on ------- jabbude?
Muusaa : ------ nih rawane -------- gawri ndii ------ jaawle; ko -------.
leydi ndii ------- te jihe ɗee ------- aawdi ndii ---------.
Garba : ----- ------ coñal mon ------- maa mettu!
Hol -------- baa --------- ngesa?
Muusaa : Ko Usumaan. Hikka o -------- Tammbaa-Kunndaa.
Garba : Oo dey -------- !

Missing words II

Garba : ------- kiir-ɗon banndiraaɓe?
Muusaa: Jam ------. ------ mbaɗ-ɗaa e -------?
Garba : Ko ------. No ------ ------- e ---------?
Muusaa: Emin ------- heen. Hannde ene ------ no --------.
Garba : ------ jammaaji ɗii ------- njuuta.
Muusaa: Ahan! ko -----. ------ a jaangaaka?
Garba : Alaa! ------ ko nguleeki ----- ------.
Muusaa: -------- ceeɗu mon --------?
Garba : Alaa, emin ------ fodde ------- nay;
e ----- sahaa ------ amen ------ yooɗa.
Muusaa: ------- dey, ɗii ------- fof -------- min ---------.
Garba : eey, mi ------ hedde ----- e ------ hokkere nani --------.

F - QUESTIONS ON THE DIALOGUE I·

1 - No mbaɗ-ɗon e liggey?
2 - Garba ene waawi remirde jalo?
3 - Aan noon, a'a waawi remirde jalo?
4 - Hol mo Garba dawdata gese?
5 - Muusaa ene waawi remirde jalo?
6 - Gawri ndii fuɗii no feewi?
7 - Ndunngu Muusaa en leel jabbude?
8 - O'ɗoŋ ɗaminii coñal moyyal?
9 - A sikkaani Muusaa en leel jabbude?
10 - Hol ko aastii aawdi ndii?
11 - Coñal Muusaa en maa mettu hikka?
12 - Hol mo jeyi ngesa-yonnba sara ngesa Muusaa en baa?
13 - Hol to jom ngesa baa ruumoyi?

QUESTIONS ON THE DIALOGUE II:

1 - No mbaɗ-ɗon e golle?
2 - Oɗon celli?
3 - No mbaɗ-ɗon e buubol? (nguleeki)
4 - Hannde ene jaanpi?
5 - Ko e ceedu ngon-ɗen?
6 - Mate a wulaaka?
7 - Hol ko Garba huli?
8 - Aan noon, hol ko cuus-ɗaa?
9 - Dabbunde mon ene juuti?
10 - Ceedu mon no foti lebbi?
11 - Oɗon tobee no feewi?
12 - Senegaal ene tobee ko juuti?
13 - Mande ladde mon yooɗata?
14 - Henndu ene wutta to mon?
15 - Ada suusi majje?
16 - Oɗon kokkee e sahaaji?
17 - Hoto yoori e Amerik?
18 - Dii duuɓi fof Senegaal ene hokkaa?
19 - Hol leyɗeele kokkaade e Afrik?
20 - Amerik ene tobee fooɗde lebbi sappo?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko ndiyam ɓooyi jeeri fof maa artu e waalo.
- Ko baadel-baadel hebbini maayo.
- Hade ñaaltintooɗo mahde faawru yootaw o nanndirii e jom gese en.

LESSON EIGHT

A - CULTURAL NOTE:

THE FISHERMEN

They form a cast in the Toucouleur Society. They deal with artisanal fishing. They possess an extraordinary gift that enables them to have the command of water and its living creatures. Besides, the other elements of the Society fear them because they are capable thanks to their power to punish someone by forbiding him to touch the water. The "fiifiire" is a ceremony occasion during which fishermen show their ability and learning through miraculous: for example, to withdraw a living crocodile from water.
The "Pekaan" is a song of pride for then but also of glory for those who had bravely defeated the most dangerous crocodiles in the river; whereas the "Daay-daayre" is a feast for young people during which youngmen undergo a physical ordeal through boat-races.

B - LIST OF VOCABULARY WORDS:

Yeewtitde	to talk with, shat
golle	works
nehgol liddi	fishery
ganndal	knowledge, technic
ñakkeede	to lack for
rentude	to gather
fedde	committee, organisation
faamondirde	to understand each other
subaade	to choose, elect
ardiibe	leaders
fuddaade	to begin
fotde	must
diŋiral	peace of land
jokkondirde	to collaborate
asde	to dig
doorumaaru	pond
siforaade	to be
leydi	land
safde	to taste
hollalde	clay
jaggude	to cath
mahrude	to build with
mbalka	pond
gaawol	canal
regginde	to canalize
yaltinde	to drain
iwde	to come from
nehde	to breed
toppitaade	to take care of
wuurnude	to feed
saaño	bran
weleede	to want
ñolde	to go bad

C - DIALOGUE:

Nehgol liddi/Fishery

- Garba ko jannginoowe nehgol liddi. Omo yidi faamude yimbe wuro makko ne ɗeen golle ci forii mbele ebe ndaña ngesa liddi; e nder ɗum o noddi be batu:
- Garba is a fish volunteer. He is explaining to the people of his village how is job go for them to obtain a fish pond; for that occasion he called for a meeting:

Garba	: Jam ñalli e mon ɓanndiraaɓe?	- Good afternoon everybody?
Dental	: Jam tan.	- Peace only!
Garba	: Hannde mboɗo yiɗi yeewtitde e mon ko faati e gollam, hono nehgol liddi.	- Today I would like talk to you about my job as breading fish.
Jom wuro	: Bisimilla! Emin kedi ma.	- You welcome! We are listening to you.
Garba	: Ko adii fof, nehgol liddi ko ganndal kesal; te odon nganndi ɗii duuɓi fof maayo ngoo ene ŋakkaa liddi sabu hokkere ndee. En ndentat e fedde, ɓaamondiren cuɓoɗen ardiiɓe, puɗɗo-ɗen golle dee. E nder ɗum, eden poti dañde diŋiral moyyal, njokkondiren e SAED asana en ɗoorumaaru e saraaji gese maaro ɗee mbele eɗen mbaawa dañde ndiyam...	- What comes first is that fishery here is a new technic and you know that all these years the river has no fish became of the drought. We must have a committee and chat, choose leaders and then start the work. Adding to that we must have a good piece of land and collaborate with SAED which will dig for us the pond near the rice fields to have water brought through the ditch...
Aliw	: Garba njaafo-ɗaa seeɗa! Hol no diŋiral moyyal e nehgol liddi sifortoo?	- Garba excuse-me! But how a good piece of land for fishery can be? A good piece of land is land.
Garba	: Diŋiral moyyal ko leydi cafndi lamɗam, tiiɗndi tawa ko hollalde mbaawndi jaggude ndiyam. Ko ndiin leydi mahretee mbalka kaa, ka jokkondira e gaawi ɗi ne ndegeina ndiyam ɗam, njaltina ɗam.	- A good piece of land is land with a bit of salinity, hard and which is clayery which can sustain water. It is that kind of land that the pond is built of. The pond will be linked then to the canalization and drained the water out.
Samba	: Dii liddi neheteedi e mbalka ko maayo ɗi ngiwatene?	- Will the fish to breed in the pond be pick up from the river?
Garba	: Alaa! ɗi ngaddoytee ko lisaa toon ene wadi nokku do ɓikkon liddi nehetee. Ko koon noon mbaɗetee e nder mbalka ndiyam, tawi dubeeje e huɗo ñolko ene ñookaa heen haa ndiyam ɗam wayi no haako ñebbe nii. Soɗum ɓennii, eɗen poti toppitaade ɗee geɗe e kala sahaa: - tiidtinde gaawi ɗii woto ɗifusde - wuurnude liikon kon, kon ñamminee tamaate ñolde, saaño, walla rakkal. Sodi mawnii, coñen ɗi sen mbelaama ɗii ñaamen, ɗii njeeyen, walla kadi heen liiren.	- No, they will be from Richard Toll. There are ponds where fingerlings are breed. It is those that will be put in the pond after the cow pat and the bad grass been place until the water became green. After that we must take care of the pond. From time to time we must: - Harden the canals - to feed the fingerlings with bad tomatoes and bran of millet or rice and peanut cake . When they grow we will harvest them if we want will eat them sell them, or dry them.
Jom wuro	: Seydi Soh! A jaaraama, yeewtere maa welii min, so Allah jaɓii men mbaɗ heen doole men fof.	

D - GRAMMAR:

- In the affixes series, here, we have:
/t/ which expresses three nuances: repetitive, reversive, and reflexive:

mi haaltii (haaltude)

o uddítii baafal (udditde)

Aysata ndaartindiima (ndaartindaade)

/ondir/ which expresses a reciprocal action:

Be calmondirii (salmondirde)

/in-n/ which expresses a factitive (or causative) nuance:
Abu tampinii kam (tampinde)

Beside the affixes already seen, we have the affixe Kin which expresses a simulation or pretending nuance:

o daan kiniima (daankinaade)

In some cases, we can come accross with a verb with two nuances expressed by two affixes:

addude

addande addoyde

addanoyde

mi addanoyii dental ngal kiikon

- So is a conjonction which expresses in Pulaar condition

So mi sellii ma mi ar galle mon

So is always followed by a subject; when this one is a subject pronoun beginning with a vowel, there is an assimilation:

so	a	--- saa	!	so	ada	---sada
so	o	--- soo	!	so	omo	---somo
so	en	--- sen	!	so	eden	---seden
so	on	--- son	!	so	odon	---sodon

- Mbele in the affirmative form signifies: For

toppito-den liikon mbele eden coña law

Mbele is also an interrogative pronoun when it is used in the interrogative form; it signifies then: How

Mbele a suwaa tawo yah?

- Hono which is an interrogative pronoun signifies in the affirmative form "that is to say" or "as" or "like" (comparative):

Liggeyam ko pisikiltiir, hono nehgol liddi.
Oo simis ko hono simisam oo.

E - EXERCISES

I - Build up sentences with your own words at least ten

1 _____

2 _____

3 _____

4 _____

5 _____

6 : _____

7 _____

8 _____

9 _____

10 _____

2 - Add to the verbs the following affixes t - ondir - kin - in and conjugated the verbs at the appropriate aspects:

Muusaa (haalde) goonga. O (uddude)baafal suudu ndum. Aysata (ɓuucaade) e Abu. Mi (tampude) mo no feewi. On (ɗaanaade). Aɗa (ñaamde) sabu e heyɗaani Eɗen poti (faamde) e yimbe wuro ngoo. Be (arde) two gese. Hannde, liikon kon (ñaamde) ko tamaate ñolde. Be (heɗaade) ko liggotoodo osee-foree-eɗen (fuɗɗaade) nehgol liɗɗi.

3 - With the words in the table make at least 15 sentences:

Golle	yeewtitde	Jom wuro
Nehgol liɗɗi	asde	SAED
fedde	nehde	gese maro
doorumaaru	fuɗɗaade	ganndal kesal
liikon	suɓaade	gaawol
mbalka	rentude	taamaate ñolde
gaawol	toppitaade	saaño
leydi	yaltinde	ndiyam
ardiiɓe	ñamminde	liɗɗi
Jom wuro	soñde	ardiiɓe
eɗen	yeeyde	golle
Garba	jokkondirde	doorumaaru
ebe	faamondirde	mbalka
mi		
a		
Omo		

1 -
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11 -
12 -
13 -
14 -
15 -

4 - Translate these sentences into Pulaar:

1 - The fish are feed with bad tomatoes, millet or rice bran and peanut cake.
2 - Each week we should take care of the water, add and mix the cow pat and the grass, cut the grass near the pond.
3 - What kind of water is good the fishes in the pond?
4 - The machines are going to dig and nivel the pond.
5 - The pond has no water.
6 - We must collaborate with the chief.
7 - We will harvest them in six months.
8 - At Richard Toll there is a place where fingerfishes are bred.
9 - The committee must choose leaders.
10 - The fish didn't grow yet.

5 - Put all the text in the negative form:

Garba ko jannginoowo nehgol liɗɗi. O noddii yimɓe wuro makka batu. O yeewtii e maɓɓe ko faati e nehgol liɗɗi. Maayo ngoo ene ŋakkaa liɗɗi dii fof. O wii:ɔdenten e fedde. O jabii jokkondirde e yimɓe wuro ngoo. Eɗen poti faamondirde e SAED. Liikon kon ngittoytee ko Lisaa, kon ñammintee ko gawri. Gaawi ɗii ene leppi. Liikon kon mawnii, kon coñete, kon njeeyee walla kadi kon ndefee, ñaamee. Bikkon liddi ene keddii. Coñal men hikka moyyii.

6 - Translate these sentences into English:

1 - Liikon kon ñammintaake ñebbe.
2 - Sen mbelaama ñaamen di walla liiren ɗi.
3 - So Garba ene arta Lisaa, o addorat liikon kon.
4 - Osee-Foree ene waɗi nokku ɗo liikkon liɗɗi nehetee.
5 - Ndiyam moyyam e nehgol liɗɗi wayata ko no haako ñebbe nih.
6 - Garba wonaa nehoowo liɗɗi.
7 - MBalka kaa luggiɗaani.
8 - Nehgol liɗɗi ko ganndal kesal.
9 - Hol no diŋiral woyyal e nehgol liɗɗi sifortoo?
10 - Eɗen poti toppitaade gaawi dii.

7 - Write a dialogue where you present your program to the villagers:

A -
B -
A -
B -
A -
B -
A -
B -
A -
B -
A -
B -
A -
B -

F - QUESTIONS ON THE DIALOGUE:

1 - Jam ñalli e mon?
2 - Hol ko woni golle Garba?
3 - Hol ko Garba yiɗi waɗɗe hannde?
4 - Ko e hol ɗuum yeewtere makko faati?
5 - Nehgol liɗɗi ko ganndal kesal?
6 - Ko tagi ɗii ɗuuɓi fof maayo ngoo ene ŋakkaa liɗɗi?
7 - Hol sarwiis asata doorumaaru nduu?
8 - Ko tagi mbalka kaa mahretee?
9 - Hol leydi mbalka kaa mahretee?
10 - Mbalka kaa ene jokkondirde e gaawi?
11 - Liikon neheteekon kon ko maayo kon ngittetee ne?
12 - Hol no duɓuuje ɗee e huɗo koo mbaɗirtee e mbalka hee?
13 - Hol to liikon kon ngittoytee?
14 - Hol foɓe toppitaade ngesa liɗɗi baa?
15 - Hol geɗeeɗe fedde ndee foti toppitaade?
16 - Hol ko liikon kon ñammintee?
17 - Ko tagi ɗii ne poti tiiɗtineeɗe?
18 - So liɗɗi ɗii mawnii, hol ko ɗi mbaɗetee?
19 - Hol ko yimɓe ɓee mbaɗata ɗi so mbelaama?
20 - Hol ko njiɗ-ɗaa wadde so liɗɗi ɗii coñaama?

G - PROVERBS AND SAYINGS

Try to find out the meaning of these proverbs below:

- Liingu woyndu njaajeendi maayo
- Woto liingu koyngal woppine liingu juŋŋo
- Mo suwaa lummbu woto jal jooliido.

LESSON NINE

This chapiter is special, after the study of few dialogues, this can be used at anytime by the professor to give to the stagiaires the opportunity to express themselves without what the dialogue or chapiters offer. For an efficient study of the expressions they are gathered by theme. It is to the professor to choose according to the urgent need of his class to pick up expressions. The point on the expression "How to say no" is not a recipe for the stagiaires but an approach of some situations that may happened to the stagiaires on their first days in "Haal-Pulaar" culture.

A - How to say no?

water

- Mi domɗaani;
- Ko jooni-jooni njar-mi;
- A jaaraama, ndiyam ene wonndi e lekki ko ɗam njarat-mi;
- Ko mi koɗo! Reedam woowaani ndiyam mon tawo;

Clothes:

- Mi nanii, mami totte!
- Ma mi yeewane hono makko.

Travel

- Nde par-ɗaa fof njehen!
- Miin, mi hootaani, ko ɗoo koɗ-mi jooni.

Meals

- Tidno yaafo-mi, ko jooni ñaam-mi;
- yonii! mi sellaani, mbodo haɗaa lamɗam;
- ko mbaroodam dey, mi meeda heen, kono mi

B - Expressions with human body:

Bawlude reedu	---	to be unkind
suuɓde reedu	---	to be courageous
Hulde reedu	---	to fear, to be afraid
Laaɓde reedu	---	to be kind, nice
seeɓde yitere	---	to have a good sight
yoorde gite	---	to be curious
faaɗde yitere	---	to be short minded
welde tiinde	---	to be lucky
welde hakkille	---	to be intelligent
welde nofru	---	to hear very well
welde daande	---	to sing very well
welde demugal	---	to gossip
welde junngo	---	to cook very well
welde yiiyam	---	to be kind, friendly
Feewde junngo	---	to be adroit, deft, clever
Buubde junngo	---	to be not hot tempered
Mawnude daande	---	to have a loud voice
Famɗude daande	---	to have a calm voice

Heccinde ɓernde	--	to be sensible
Yoorde ɓernde	--	to be senseless
Tiidde junngo	--	to be avarious
Tiidde bernde	--	to be a nasty
Tiidde hoore	--	to be stubborn, mulish
wulde hunuko	--	to be insolent
mettude ɣiiyam	--	to be nervous, irritable

C - DESCRIPTIVES WORDS

Koo butto	--	He's big
" dabbo	--	" short
" njool	--	" tall
" cewdo	--	" thin, slin
" pooydo	--	" skinny
" bodeejo	--	He has a light complexion
" baleejo	--	He has a dark complexion
" ñaawo	--	
" fenkelde	--	He's squat stocky
" mawdo	--	" old
" suka	--	" young
" nayeejo	--	" old

D - COLOURS:

ene bawli	--	It's black	ene makka	--	It's yellow		
" wojji	--	" red	" puro	--			
" ranwi	--	" white	" cooyo	--			
" ooldi	--	" yellow	" baka	--			
" buldi	--	" blue	" haako ñebbe	--	"	green	
" jalba	--	" glinter	" rommbal	--	"	purple	

Insistances particules:

wojji	--	coy
ranwi	--	tal
ɓawli	--	kurum
ooldi	--	buy
buuldi	--	buy

F - USUAL ADJECTIVES WITH THEIR INSISTANCE PARTICULES

ene heccidi delen	---	It's fresh	
" yoori kos	---	" dry	
" lenni cebec (ceten)	---	" watered	
" tiidi ken	---	" hard, difficult	
" luubi dus	---	" nauseating	
" ɓuubi reyum (jom)	---	" cold, fresh	
" wuli jaw	---	" hot	
" haadi rok	---	" acid, sharp	
" heewi ten (dak)	---	" full	
" laabi cer	---	" neat	
" lammi tot (par)	---	" sour, sharp	
" moyyi	---	" good	

"	boni bones	---	"	bad
"	soofi	---	"	tasteless, insipid
"	ɗaati nep	---	"	smooth
"	ñaadi kas	---	"	hard
"	yoodi	---	"	beautiful, nice
"	weebi	---	"	easy, cheaper
"	saɗi	---	"	difficult, rare
"	teddi lit	---	"	heavy
"	hoyi	---	"	light
"	weli	---	"	sweat, delicious
"	metti	---	"	shoking, fade
"	haamnii	---	"	boring

Omo selli wen (Kes)

F - EXPRESSIONS OF TIME

*The days of the week

Altine	---	Monday
Talaata	---	Tuesday
Alarba	---	Wednesday
Alkamisa	---	Thursday
Aljuma	---	Friday
Aset	---	Saturday
Alet	---	Sunday

*Praying time

Salaatu	---	dawn
Tiisubaar	---	around 2 pm
Takkusaan	---	" 5 pm
Futuro	---	" 7 pm
Geeye	---	" 8:30 pm

*Hannde	---	Today
janngo	---	Tomorrow
Baawo janngo	---	the day after
(faddi____)	---	tomorrow
Hanki	---	Yesterday
Hecci-Hanki	---	day after yesterday
Ñande	---	the day
Ñanndeen	---	that day
Maayirde lewru		End of the month
Subaka	---	morning
Kikiiɗe	---	Afternoon
Jarma	---	night
Beetawe	---	around 10 am
Fajiri	---	dawn

*Expressions of time:

Naange	---	Midday (around lunch time)
Mutal naange	---	sunset
Puɗal naange	---	daybreak
wenndoogo	---	early in the morning
feccere jamma-		midnight (middle of the night)
subaka law	---	early in the morning
ñalawma kellew		In the middle of the day
kikiiɗe kiirɗo		late in the afternoon

*Jannɗii	---	It's night
Hiirii	---	" late in the afternoon
Ɓawlii	---	" late in the day
weetii	---	" daylight
Hibbidii	---	" dark
*Dawde	---	to go work early in the morning
Hirndaade	---	to go work in the afternoon
Huudaade	---	to leave early in the morning
Feccude naange	---	to leave between midday and 2 o'clock
Hirndude	---	to leave late in the afternoon
Wenndorde (weetorde)	---	to wake up late
Hiirde	---	to spend a night (drinking tea, chating, dancing...)
waaldude	---	to spend a night with (hunger, anger...)
*Koorka	---	Ramadan
Hejjade	---	to eat before dawn (in Ramadan)
Humtaade	---	to break the fast
Tayde	---	to stop fasting
Hoorde	---	to fast
juulde koorka	---	Korité
Juulde Taaske	---	Tabaski
Naaflude	---	to pray in order to fast
Bottaari	---	Lunch
Hiraande	---	Dinner
Kejjaari	---	special meal for the fast
Kumtaari	---	Special meal to break the fast
Kaccitaari	---	breakfast

G - SURPRISE EXPRESSIONS:

It is to the professor to do these expressions into situations:

Iih!
Iskey
Haan
Haagoram
Cey
Ndeysaan
Ijjam
Feeram bonii
Haayoo
Woy heege yoo
Alaa, ittu
laayilaa-Ilallaa
Wooroo
Cem
Yaa
Mor

H - USUAL EXPRESSIONS OF CEREMONIES:

I - Baptism

A- Eey, mi dadii.
Q- A dadii ?

A- Aamiin, a jaaraama
Q- Yoo Allah wade maggel barke ?

A- Ko biddo debbo.
Q- Ko Allah rokku maa.

2 - Death

A- Yoo Allah winndane baraaji
Q- Yoo Allah yurmo mo, yaafoo-mo

A- Yoo ndee ñamaande juut yobaaka
Q- Yoo Allah haarnu mo Aljanna

3 - Health

A- Ngonndu-mi ko e reedu muusooru
Q- Ijjam! Ko ngonndu-ɗaa ?

A- Aamiin, a jaaraama
O- Yoo Allah lomtin cellal
- yoo Allah fuuynu
- yoo Allah rokku jam

4 - Travel:

A- Aamiin
Q- yaa tawoy jam!
- yaa yettoy e jam!
- yoo koyde ndeftu ɗoo ndewnoo!

5 - Return of travel:

A- Aamiin
O- A arii e jam?
- Ko jam taw-ɗaa?
- Ko jam ɗal-ɗaa?

6 - Expressions of thanks:

A- Aamiin - ko enen ndenndi
A- A jaaraama
- Yoo Allah yobe
- Kaa moyyo

7 - Wishes:

A- Aamiin
Q- Yoo Allah wale
- Yootaw ñaamde maa ene heen

8 - Religions feast:

A- Yen njuul mo keewɓe!
Q- Yen njuul mo wuuri!
A- Yoo Allah rokku en taweede oo yahaa mowuuri-
Q- Yoo Allah wad on mawbe (sukaabe) e jaese amen-

? - Meals

A- Yaa dole jam
 - Ko enen ndenndi
Q- Ar ñaam!
 - Tidno waay!

*Duwaade	---	to wish, pray
sakkaade	---	to give alm
yelaade	---	to beg
yurmaade	---	to simpathize with someone
duwanaade	---	to wish, to pray for someone
Aljanna	---	Paradise
Jeŋnge	---	Hell
Hajju	---	Pilgrimage
Hajjoyde	---	to do the pilgrimage
Al-Hajji	---	A man who want to Mecca
Hajja	---	A woman who went to Mecca

I - ORIENTATION EXPRESSIONS:

- Dum no wiyetee e Pulaar? This is called what in Pulaar?
- Hol ko firti _____ e Pulaar? What does _____ signifies in Pulaar?
- X et Y ko gootum? Are X e Y the same?
- Oo ko holi oon? Who is this?
- To laawol _____ woni? Where is the road to _____?

J - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Mo yidi yulbe muñat cuurki.
- Dogdu dow hubeere juutataa.
- Wonaa ko ranwi fof muudee.

LESSON TEN

A - CULTURAL NOTE: THE FAMILY RITES

The village is a very small area so that a family meeting is noticed by everyone. Among the various ceremonies you may attend, there is the baptism which occurs seven days after the baby was born. During this period the baby and his mother stay in the hut. The day of the naming, a cheep is sacrified, millet or corn cakes offered to people, the baby is named by Ceerno after someone (whether a member of the family, an ancestor, a friend, or sometimes the baby bears the name of a kodo during his stay). This one is the Tokara of the baby, he has responsabilities during the day of the baptism.

Beside this baptism ceremony, there is one conneted with marriage (dewgal) with takes different steps: some pourparlers "namal", the very marriage or "kurtungu" (rite during which the bride joined his husband's house), this festivities bring a great joy in the family, everyone is happy.

Beside these two named ceremonies there is also the alternance of joy and sorrow ; and thus we will mention that of death which concerns the whole village and stops all the activities in the village till the dead person is buried. The mourning is symbolized with a white or black veil worn by woman (kesniido). She must stop all her activities outside of the house for four months and ten days. The Mourning ceremony takes many forms such as: the third, the seventh, the fourtyth days ceremonies, during these days prayers and charity "sadak" have to be done.

B - LIST OF VOCABULARY WORDS:

Innde	baptism, naming ceremony
goro	kola nut
buudi	cake
ɓesdo	woman who had delivered
tiggu	baby, newborn
Mballudi	presents
mbiskit	biscuit, cracker
cukalel	child
ɗoftude	to accompany, go with someone
meeɗde	to do something once, taste
taweede	to assist, to be many
heewde	to be used to something, to full
labeede	to be shaved
innude	to name
sakkaade	to give alms to someone, to serve
njawdi	sheep
hirsude	to kill, slit
yimde	to sing
ñaagaade	to beg, fish
wallitde	to help
faandaade	to be near
sooynaade	to see at a distance
aada	custom

C - DIALOGUE: Innde Galle/A baptism at Sehil Muusaa/
Muusaa's friend.

.Garba meeɗaa tawtoreede innde. Omo na ɗofta Muusaa to innde sehil mum. Garba never attend to a baptism. How, he is going at Muusaa's friend baptism with him.

Muusaa:	Jam waali Garba?	- Good morning Garba?
Garba :	Jallo! jam tan; a finii?	- Jallo! Peace only. Did you wake up in peace?
Muusaa:	Ko mawɗum, Garba doftaa kam	- Fine! Can you go with me to my friend's baptism.
Garba :	Njehen! mi meeɗa taweede innde mon.	- Let's go. I had never met a naming here.
Muusaa:	Ko goonga, nde sammba waɗi innde mum ndee kaa jahnooɗo Dakar.	- That's right! When Sammba was doing his baptism you had gone to Dakar.
Garba:	Hol ko keewɗon waɗde ñannde innde?	- What do you usually in such ceremony?
Muusaa:	Ñande innde; cukalel ngel labete, ceerno inna ngel. Goro e buudi cakkee, njawdi hirsee. Bottaari defee, ñaamee, ñeeñbe njima, ñaagoo.	- In that day : the child is shaved, the marabout named him, kola nuts and cake will be given, a sheep is killed. A lunch is cooked and eaten, griots will sing and ask for presents.
Garba:	Hol ko ɓesɗo oo waɗata ñande heen?	- What the woman who delivered will do that day?
Muusaa:	O loototo, o ñaantoo; o joofoo nder suudu makke; sehilaaɓe makko ngara salminde mo, ngaddanora mo mballudi.	- She will wash up and dress up, and sit down in her room. Her friends will come and bring her presents.
Garba:	Miin noon, hoi ko pot-mi waɗde?	- me what am I supposed to do?
Muusaa:	Aɗa waawi salminde mo e wallitde jom galle makko; njoodo-ɗaa, ñaldaa e yimɓe ɓee, ngottodoɗon so hiirii kootaa.	- You can greet her and give help (presents) to her husband, sit down and spend the day with the people, eat with them, later in the afternoon you can leave.
Garba:	Eey, mi nanii. A jaaraama. En paandaaki tawo?	- Ok! That's fine, I understand. Why are not about to arrive?
Muusaa:	Iih! Mate a socynaaki ɓeya yimɓe?	- Come on! Haven't you seen the people over there?
Garba:	Aah! ko sara galle Faati en. Dum kay woɗaani.	- Ok! Yes, it's near Faati's. It is not far.

D - GRAMMAR:

- /no/ is a particule which expresses an action that definitely occured in the past. It is generally put after the tense marker of the verb. It can be found in the form noo when the subject is infixed or when there is an insistance:

mi rewiino doo hanki salminde
ñaamnoo-mi ko teew
Abu lootinooma

-/ngel/ is the diminutive class marker. Its plural is kon:

Puccu nguu
Puccel ngel
Puccon kon

*Particulary for the noun of quantifiable and measurable objects (liquid and foodstu_fs) their diminutive class marker is kal, the plural kon:

nebam ɗam
nehal kal
nehon kon

-/ee/ is one of the mark of the narrative form of the inaccomplished aspect of the verbs ending eede:

Bottaari ndii defee, ñaamee

-/heen/ is a particule that acts as a neutral pronoun. It is generally found in the form of hee; it follows a noun preceded by the preposition e. It signifies then: this or that (e + noun + hee)

O arii e subaka hee

*Heen is particulary preceded by ñande (adverb of time) it signifies then: that or this. In the Hee form it signifies in always preceded by a noun:

ñande heen mi yiyii Garba
o wadii e baseŋ hee ndiyam
wad heen ndiyam (e mbalka hee)

- an is one of the affixes in Pulaar. It got an benefactive nuance and signifies then: "to do something for someone"

addude -- addande

Garba addanii mo mballudi

- Tawo is a preposition which signifies "not yet." In the affirmative it becames kadi which signifies "again, yet".

Cukalel ngel innaaka tawo
o artii kadi

- Mato is an interrogative pronoun. Its equivalent depends on the context:

Mato o liggaaki?
Mato a sooynaaki beya yimbe?

- Dum has many usages: it can be a class marker for words created from verbs:

ɓuuɓdum ɗum (ɓuuɓde)

*It can be a demonstrative pronoun, it signifies then: this or that:

ɗum ko siis

*It can be found also as a neutral pronoun which signifies: this, it. It is then preceded by a conjuguated verb which expresses qualities and description:

ɗum ne yooɗi
ɗum ne wuli

E - EXERCISES:

I - Build up sentences with your own words at least ten:

1 _____
2 _____
3 _____
4 _____
5 _____
6 _____
7 _____
8 _____
9 _____
10 _____

2 - Put this text into the definite past:

Hanki mi rewii galle Sarmba en. O yehii innde sehil Muusaa. Jom suudu Abu jibinii e lewru maayndu nduu, o saangii ɗoo tintinde ma, kono tawi a yaltii. Cukalel ngel inniraaka Usumaan. Nande heen, mi yiyaani Abu, o suudi ñeeñbe bee, o woni ko galle sehil makko. Min njoodii haa bocyi, min ngottiima, min njari ataaye, oon ñalawma, min mbeltiima; ñeeñbe bee tan ngoni ko mbeltaaki sabu be kebaani kinde mabbe.

3 - With the words belows put the convenient word into the blanks:

ɗum - mate - tawo - kadi - heen - hee

Wad e baraade _____ suukara. Mi meeɗaa _____ taweede innde. _____ a suwaa hootde wuro mon? Nande _____ mi tampii no feewi sabu ene wulnoo. O artii Dakaar, kono o ruttiima _____. O suwaa semorde ko _____ tagi o safroyiima. Aysata jibinii e subaka hee. O dañi ko dewel ko _____ Abu ñaagotonoo, innde ndee _____ ko Aljumaa.

4 - Give the diminutives nouns and class markers of the nouns below (singular and plural)

suka
puccu
liingu
neɗɗo
yitere
kosam
Dommba
deftere
leggal
hoore

5 - Put the affixe an to the verbs below and make ten sentences at least with the new verbs:

addude
soodoyde
nabborde
jaŋŋude

hoccude
innude
haalde
remoyde
defde
ñaamde

6 - Translate these sentences into Pulaar:

1 - She delivered on Friday night and the newborn will be named by the marabout.
2 - During the naming day a sheep will be killed.
3 - I had never met a naming ceremony here.
4 - As a guest you can greet the chief of the family and give him presents.
5 - What the woman who delivered will do that day?
6 - Her friends will come and bring her presents.
7 - What do you dò usually in such ceremony?
8 - When Samba was doing his naming ceremony, you went to Dakaar.
9 - The newborn is named after one of his relatives.
10 - That day a big lunch is cooked.

7 - Put the verbs between parenthesis into the narrative form of the inaccomplished aspect:

Ñande innde, cukalel ngel (labeede), ngel (inneede), goro e buudi (sakkeede), njawdi (hirseede), bottaari (defeede), (ñaameede), ataay (siiweede), ñeeñbe (noddeede), fijirde (wa'eede), (yimeede), (ameede), kaalis (rokkeede), arbe bee (weltineede). Kono, ñande heen, besdo oo (walliteede), hobbe bee (teddineede).

8 - Make at least 15 sentences with the words on the table below:

Debbe oo	innude	innude
cukalel ngel	hirsude	mballudi
besdo oo	meedde	Altine
Jom suudu makko	jibinde	Umar
Karjetu	taweede	Alarba
O	wallitde	Aset
Ñande innde	hirseede	Alkamisa
mi	labeede	Kaalis
sehilaabe makko	defeede	goro
be	inneede	kinde
njawdi	sakkande	njawdi
ñeeñbe	ñaagaade	bottaari
ceerno	rokkeede	buudi
goro	yimbe	
bottaari	amde	
arbe	addude	
hobbe	tintinde	

1 _____
2 _____
3 _____
4 _____
5 _____

6 _____

7 _____

8 _____

9 _____

10 _____

11 _____

12 _____

13 _____

14 _____

15 _____

9 - Missing words

Muusaa: Jam _____ Garba?

Garba : Jallo! _____ tan. _____ finii?

Muusaa: _____ mawdum, Garba _____ kam _____ sehilam _____.

Garba : _____! mi _____ taweede innde mon

Muusaa: ko goonga, _____ Sammba _____ innde mum ndee _____

_____ Dakaar.

Garba: _____ ko _____ wadde _____ innde?

Muusaa: _____ innde: cukalel _____ labete, ceerno _____ ngel;

_____ e _____ cakkee, njawdi _____: botteari _____, _____

ñeeñbe _____ ñaagoo.

Garba: Hol _____ _____ oo wafata ñande _____?

Muusaa: O _____, _____ ñaantco; o joodoo _____ suudu _____:

_____ makko _____ salminde _____, _____ mo _____.

Garba: Miin _____, hol ko pot-mi _____?

Muusaa: Ade _____ salminde ____ e ____ jom _____ makko:

njoolo-daa, _____ _____ yimbe _____, ngottodo-don, _____

hiiri _____.

Garba :Hey, mi nanii. A _____. En _____ tawo?

Muusaa:Iih! _____ _____ a _____ beya yimbe?

Garba Aah! ko _____ galle _____ en. _____ kay woddaani.

F - QUESTIONS ON THE DIALOGUE:

1 - Asalaa Maaleykum?
2 - Jam waali?
3 - Aan kaa jannginoowo nehgol liddi?
4 - Garba meedii tawtoreede innde?
5 - Aan noon a meedi tawtoreede innde?
6 - Hol jibindo?
7 - ko tagi Garba tawanooka innde Sammba?
8 - Mande cikku-daa jom suudu gehil Muusaa heetii?
9 - Hol mo innata cukalel ngel?
10 - Hol ko jeyaa e aada oo kadi?
11 - Hol ko sakketee ñande innde?
12 - Beefo ene yalta ñande innde?

13 - Hol koo wadata?
14 - Hol ko sehilaabe makko ngaddanta mo?
15 - Hol ko Garba foti wadde?
16 - Hol ko Garba naamndii Muusaa?
17 - Mate galle sehil Muusaa ene woddi?
18 - Ko sara galle Faati en?
19 - Faati ko sehil Garba walla ko sehil Muusaa?
20 - Aan noon hol sehil maa debbo?

G - PROVERBS AND SAYINGS

Try to find out the meaning of these proverbs below:

- Won ko mawdo yiyata so ene lelii suka hay so dariima yiyataa.
- Ko joorngal anndi ko woni e keccal kono keccal anndaa ko woni e joorngal.
- Ko tonngu daasi fof maa artu e koyde joomum.

Here are the common names and surnames among the Haal-Pulaar:

1 - Surnames:

Ayda	Mammadu	Binta	Saadu	Koli
Kaaliidu	Aamadu	Huley	Saydu	Elimaan
Jeynaba	Garba	Raamata	Ayuba	Gellaay
Dawuuda	Usumaan	Aadama	Fikala	Idiriisa
Abdullaay	yero	Hawwaa	Tijjaan	Maalik
Mayram	Banaa	Siley	Buubu	Mansuur
Faatimata	Aminata	Alasan	Abu	Soogi
Biraam	Lamiin	Ummu	'Aysatu	Mustafa
Bookar	Fati	Kuro	Habii	Seegaa
Demmba	Jiibo	Ibraahiima	Alhuseyni	Woppaa
Paate	Jibi	Jankee	Abdul	Maymuna
Sira	Jaariyatu	Safiyetu	Naaña	Yaasin
Siidi	Rugi	Haamiidu	Wuuri	Yero
Dalannda	Yaayaa	Yuusuf	Faadel	Hammadi
Buubakar	Kumba	Dabi	Muusaa	Jogo
Umar	Sarmba	Salimata	Pennda	Duura
Aliw	Karjatu		Haaruuna	
Aysata				

2 - Last Names:

Aaw	Jallo	Tuure	Caam
Añ	Jaw	Sek	Wadd
Aan	kan	Sok	Siisee
Acc	Kah	Sumaare	Kontee
Bah	Lih	Taraawore	Kebe
Bari	Faal	Jiiro	Ngom
Buso	Gey	Sannoot	Samb
Balde	Saar	Kamara	Sidibee
Baal	Joop	Wan	Taal
Bey	Mbooc	Woon	Nan
Baccili	Cubbu	Wat	Njaac
Basum	Sal	Kanndee	
Bookum	Jah	Kontee	
Dem	Kome	Konnaate	
Demmbele	Nan	Kulibali	
Daat	Sillaa	Suwaare	
Cognaan	Gay	Jon	
Sih	Wele	Njonno	
Soh	Maal	Mbow	
Cise		Mbuup	

LESSON ELEVEN

SOCIAL STRATIFICATIONS: CORPORATIONS

The Haal-Pulaar Society, particulary the Toucouleur Society (Fuuta Tooro) is divided into casts. First come the nobles (rimbe) composed of:

- Fulbe
- Toorobbe, ancient warriors
- Subalbe, fishermen

Afterwards we found the group of craftsmen (ñeeñbe) divide as follows:

- waylubc, black smiths and jewelers. They are specialized in the work of iron, gold and silver;

- sakkeebe, shoemakers, they treat the leather;

- Maabube, weavers and earthenware, they work cotton and do earthenware.

The waylube, sakkeebe, and maabube skilled craftsmen who work and shape objects. But others are the masters of the berb and speech:

- wammbaaê, musicians, guitar players

- jaawanbe, the king's councilors

- awlube, they possess genealogy and wisdom

Finally, at the lower rank are the slaves (moccube). One important thing is that each cast is hermetically firm in relation to the other; the marriage between two persons of different casts is impossible. Let us mention that this stratification might date back from 1000-1300 at the time when the "Jaa-Oogo" dynasty was ruling the Fuuta Tooro.

B - LIST OF VOCABULARY WORDS:

Fitiram golle	artisan, craftsman
maabo	weaver
sakke	shoemaker
baylo	blacksmith
njamndi	metal, iron
gollal	working
ñeeñal	art
mecce	works
leppi	materials
Sañde	to weave
dâtde	to work with leather
tafde	to forge
heeroraade	to specialize, to be specialized in
feewnude	to build, to make
ɗiggínde	to know, to master
kaalis	silver, money
nguru	leather
gaaraaji	thread

C - DIALOGUE:

To fitiram golle en/At the artisanal village

- Garba yahdii e Muusaa yeeboyde ñeeñal fitiram golle en.
- Garba went with Muusaa to admire the skills of the craftsmen.

Garba :	Muusaa, sifono mi liggey ɓee ɗoo fitiram golle en.	- Muusaa, tell me about the work of thes artisans.
Muusaa:	Oo ko maabo, o sañata ko geese, oya ko sakke, o ɗatat, ooga ko baylo njamndi ndaneeri, o tafata ko kaŋgge e kaalis.	- This one is a weaver, he weaves clothes, the other one is a shoemaker, this one over here is a jeweler he works on gold and silver.
Garba :	Gooto fof won ko heeroriI?	- Each one with his job?
Muusaa:	Eey, tawi ko gollal naamndigal ñeeñal!	- Yes, if it is a work that requiers skill.
Garba	Ko ɓe peewnata koo ene yoodi no feewi!	- What they are making is too lovely!
Muusaa:	Ahan! sabu eɓe ɗiggini mecce maɓɓe!	- Yes, because they knew well their jobs.
Garba	Ko ɗum tagi eɓe tiiɗi coggu no feewi.	- That why their prices are too high.
Muusaa:	Kala ko yoodi ene tiiɗi coggu, a ustondirte tan'haa do nann-dirdon fof.	- What is beautiful is always expensive but you can always bargain till they reduce the price.
Garba :	Hannde mi addoraani kaalis, njehen haa ñande wodnde.	- Today I have brought money, let's us go till next time.
Daawuuda:	Alaa, Ceerno sood e leppam hee, mi ustan maa.	- No! Gentlemen, buy from my material, I'll reduce for you.
Garba :	Mboɗo yiɗi kono faafo mi haa balde garooje, ma mi sood heen so Allah jaɓii.	- I would like to excuse me till this coming days. I'll buy if it please to God.
Daawuuda:	Eey! mi nanii, nde ngardaa fof naamndo-ɗaa Daawuuda Cise.	- OK! I understood, whenever you came ask about Daawuuda Cise.

D - GRAMMAR:

- oowo is an nominal suffix which has an aptitude and habit nuance; it is generally used for working groups. To obtain the noun, we add it to the root of the verb that design action. There is a consonant alternance for the first letter of the verb, its plural is oobe:

remde --- demoowo
tafde --- tafoowo
sañde --- cañoowo

- The demonstratives already seen can express distance nuance (nearer-away) when they are associated at adverbs of place:

oo : ɗoo - ɗaa - too - tooyenna

ooɗoo - ooɗaa - ootoo - ootooyenna

ooɗoo ko kooɗo e nder saare hee

ootoo garoowo ko Abu

*This is valid for all the class markers:

nduuɗaa rawaandu
ngeltoo naggel
ngaldoo cuural

- Fof already seen as anindefinite pronoun signifies after verbs expressing reciprocal nuance: "till" and "until"; but when it is preceded by verbs that do not express that nuance it signifies then: "at each time":

A ustondirte tan haa ɗo nannondirdon fof.
Nde ngar-ɗaa fof ene moyyi.

* "Haa..... fof" signifies : until or till
* "Nde..... fof" signifies : at each time.

E - **Exercises**:

1 - Build up sentences with your own words at least ten:

1 _____
2 _____
3 _____
4 _____
5 _____
6 _____
7 _____
8 _____
9 _____
10 _____

2 - Translate these sentence into English:

1 - Gooto fof won ko heerorii;
2 - ko fitiram golleeɓe ɓee poewnata koo ene yoodi no feewi;
3 - Ebe diggini mecce mabbe;
4 - Mbodo yidi cifano-ɗaa kam liggey mabbe;
5 - Yaafo-mi haa balɗe garooje;
6 - Be liggortoo ko ñeeñal;
7 - Hannde mi adderaani kaalis;
8 - Nde ngar-ɗaa fof naamndo--ɗaa kam;
9 - Jawo kaalis ene tiidi coggu;
10 - Daawuuda Gise ko sañoowo;

3 - Add to the following verbs the nominal suffix oowo and give the word of the noun.

ɗatde
awde
remde
yimde
sañde
defde
tafde
siiwde
jaŋŋude
saɓrude

4 - Put the right class marker after these demonstratives in the following sentences:

1. _____ ɗaa rawaandu ene ŋata;
2. Ko Samba hodi e _____ too galle;
3. Rewbe ɓee njoodii ko sara _____ tooyenna leggal;
4. Hol mo rufi _____ ɗaa ndiyam?
5. _____ gaa jawo ene tiidi coggu;
6. _____ yatoo tafoowo ko sehil Garba;
7. _____ ɗoo baafal sokotaako;

8. Mo ñooti _____ ɗoc tuuba?
9. Wonaa Bob addi _____ ɗaa lekki
10. Ko jom wuro lubii _____ too masinaaji.

Fitiram golle	yaahde	ñeeñal
maabo	gollaade	coggu
sakke	tafde	no feewi
baylo	sañde	paɗe
Gollal	datde	leppi
mecce	soodde	kootone
leppi	tiidde	jawo
jawo	feewnude	kaŋŋge
nguru	feewnireede	geese
Garba	naamndaade	njamndi
Daawuuda	yeeytaade	gollal
O	liggaade	mecce
a-mi	heeroraade	mo
ɓe	ɗiggiinde	kam
Artisanal	yoodde	
	ustondirde	

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6 - Missing words:

Garba : Muusaa! _____ mi liggey ___ ___ fitiram ____en.

Muusaa: _____ ko _____, o _____ ko geese, oya ko _____ o _____,
_____ ko _____ njamndi _____ o _____ ko kaŋŋge e _____.

Garba :Gooto _____ won _____ _____?

Muusaa: _____ tawi ko _____ naamndingal _____.

Garba : ko ____ peewnataa ____ ene ____ no _____.

Muusaa: Ahan! _____ ebe _____ _____ mabbe.

Garba : Ko _____ tagi ɓe _____ coggu.

Muusaa: Kala _____ yoodi _____ tiidi _____, a _____ tan _____ ɗo _____ fof.

Garba : _____ mi addoraani _____, njehen _____ ñannde _____;

Daawuuda: Alaa, ceerno _____ e leppam ____, ni _____ maa.

Garba : Mbodo _____ kono _____ mi haa _____ garooje, ma _____ sood _____ so _____ ɗabii.

Daawuuda: _____ mi nanii, _____ ngar-ɗaa _____ naamndo-ɗaa Daawuuda Ciso.

F - QUESTIONS ON THE DIALOGUE:

1 - No mbaɗ-ɗon?
2 - Hol to Garba·e Muusaa njahdi?
3 - Hol ɓee fitiram golle en ɓe Muusaa sifii?
4 - Hol ko woni liggey maabo?
5 - Hol ko baylo njamndi ndanceri tafata?
6 - A meeɗii yiyde fitiram golle en?
7 - Ko ɓe peewnata koo ene yoodi?
8 - Mate ebe ɗiggini mecce maɓɓe?
9 - Ko tagi fitiram golle en ene tiidi coggu?
10 - Neɗɗo ene waawi ustondireede?
11 - A meeɗii ustondireede?
12 - Won ko Garba soodi?
13 - Ko tagi Garba soodaani?
14 - Kaalduɗo e Garba oo ko fitiram golle?
15 - Ko woni liggey makko?
16 - No maabo oo wiyetee?
17 - Aan noon no mbiyete-ɗaa?
18 - Mande Garba ruttotoo to fitiram golle en?
19 - Soo ruttiima hol noo naamndotoo?
20 - A meeɗii yahde to fitiram golle en doo e kees?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of these proverbs below:

- Ko jom boru leppata boru mum.
- Ko majjere humi mbeewa e laaci.
- Jande yawtataa.
- Kala ko ekkaaka waawetaake.

LESSON TWELVE

SAYING GOOD BYE

A - CULTURAL NOTE:

After being a long time in the village you became a member of the community, therefore member of the village. When learning don't forget to say good bye to the whole villagers, especially the "jom wuro", your "sehilaabe" and don't be surprised learning people saying "woto yejjit min", "Ndeysaan a hootii", "A nawortaa-kam". These are the last sentences you will hear from your friends, sometimes it is very hard to say good bye. Tell them that you will always send them letters and that one that one day you will be back to visit because they were so kind to you, so then:

Yaa tawoy jam!

B - LIST OF VOCABULARY WORDS:

Teddungal	Honor
Yeeweende	Nostalgy
Mbayniigu	saying good bye
Jiidal	meeting
sehil	friend
woppitde	leave or abandon with something
yeewnude	to miss
wayrude	to be ages since, it's been long
yoomde	to be sad
muusde	to heurt
tawoyde	to find
waasde	not to do something, to be poor
yejjitde	to forget
tintinde	to inform
sahaa e sahaa	from time to time
Hankadi	Now, on then
wadde	That's why, it is the reason why

C - DIALOGUE:

MBayniigu/Saying good bye

- Garba woni ko e mbayniigu sabu booyataa o hoota Amerik.
- Garba is saying good bye because he's going back to the State soon.

Garba :	Asalaa Maleykum! Jam ñalli e mon?	- Asalaa Maaleykum! Are you spending the day in peace?
Muusaa:	Ko jam tan! hono mbad-daa e tampere?	- Peace only; how are you with tiredness
Garba :	Ko mawdum, teddungal maa janngo janngo ko mi kootoowo leydi amen.	- That's fine, I have the great honor to tell you that I'm leaving tomorrow.
Muusaa:	Ijjam! Ada woppida min o yeewende.	- Oh! Garba you are leaving us!
Garba :	Iih! a yih day, mi yeeynii jinnaabam hankadi, sabu mi wayrii Amerik duubi tati.	- Yes as you may see, I miss my family a lot now because I haven't been to the State for three years.
Muusaa:	Wadde ada yoomi hannde.	- That's why you are so sad today.
Garba :	Ko goonga sabu mbayniigu ene muusi.	- That's right because also it is painful to say good bye.
Muusaa:	Yaa tawoy jam! mbaasaa noon yejjitde min.	- May you find peace there! But don't forget us.
Garba :	Mi sikkaani, so Allah jabii ma mi winnde sahaa e sahaa	- I don!t! Please so God I will write you from time to time, you are my good

kala, kaa sehilam moyyo.	- friend.
Muusaa: A tintinii jom wuro, koo sehil maa o wonnoo dey?	- Did you tell it to the chief, he was your good friend too?
Garba : Eey, ko toon paa-mi nih so mi ummiima galle Faati en.	- Yes, I am going there right now after saying good bye to Faati's
Muusa : Ndeen noon, jiidal jam! min calminii koreeji maa.	- In that case, see you next in peace! We greet your family.

D - GRAMMAR:

- sabu is a conjonction which signifies: "because".

  Mbodo foti fooftaade sabu mi tampii

- Ndeen is a conjonction used for reference for a period in the past, it signifies then : "in that time".

  Ndeen mi jaawintaano sigareet

*ndeen noon is a conjonction which signifies : "in that case, therefore,"

  Mi alaa tawo kaalis, ndeen fad haa lewru maaya.

- wadde is an another form of ndeen noon. Meanwhile, wadde can be translated by : "It is the reason why, that's why".

  Abu araani tawo wadde njehen (ndeen noon)
  Garba ko kootoowo jannge Amerik wadde omo yoomi.

- Nih is a particule that expresses with the verbs infixed with r a manner nuance in the explicative and counseling formulas, it can be also found in the resemblance judgements:

  Liikon kon ko nii ñamminirtee
  Galle makko ko hono nii wayi

*nih can be translated by "like this". It can be found before or after the verb in these two cases:

E - EXERCISES:

1 - Build up sentences with your own words at least ten.

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2 - Put the convenient words in the blanks of the sentences below: sabu - ndeen - nih - ndeen noon - wadde.

1 - Liggotoobe bee ene poti fooftaade _____ be taupi no feewi;

2 - Abu yakkataano goro _____; jooni omo duudee;

3 - Liikon kon ngaraani tawo _____;toppito-ñaa mbalka kaa;

4 - _____ rawane kaasamaas ene tobee no feewi.

5 - Dee balde fof o sellaano _____ omo fooyi.

6 - Suudu ko _____ darnirtee.

7 - Cafroowo oo araani hannde _____ eden mbaawi hootde.

8 - O haeytii defde ataay _____ warga gasii.

9 - Caaya makko ko hono _____ ñootiraa.

10 - Liddi ngalaa jooni kono _____ maayo ngoo ene liwnoo

3 - Translate these sentences into Pulaar:

1 - May you find peace at home! But don't forget us!
2 - I will write you from time to time.
3 - You are my good friend.
4 - I am not going back to States yet.
5 - They are leaving tomorrow.
6 - He is right! It is painful to say Good bye.
7 - I haven't been to the State for three years, now I miss my family a lot.
8 - You are leaving! That's why you are so sad today.
9 - When did you arrive in this village?
10 - When are you going back to the State?

4 - Translate this sentences into English:

1 - Sehil maa woni ko e mbayniigu.
2 - Booyataa bee koota wuro mabbe.
3 Janngo ko min soñoyoobe liikon kon.
4 Garba wayrii wuro mum duubi tati.
5 A yeeynii jinnaabe maa hankadi.
6 Aysata ko sehil makko wonnoo.
7 Woto yejjit jom wuro dey.
8 Ndeen omo jaawinatnoo sigareet.
9 O wayniima hotdiibe makko fof.
10 Mbayniigu ene muusi.

5 - Make at least 15 sentences with the words on the table below:

Garba		waynaade		leydi makko
Mbayniigu		hootde		jinnaabe
Jiidal		muusde		mbayniigu
Kootol	Ko	yoomde		duubi tati
sehil		ummaade		yontere
Jinnaabe		tawoyde		maayirde lewru
O		waasde	Ko	hankadi
be		yejjitde		Amerik
mbodo		tintinde		Janngo
Jom wuro	Ene	wayrude		hannde
mi		yeeynude		yeeweende
On		woppitde		Galle jom wuro
A		ruttaade		jom wuro
Jaango		wonde		bataake
		wayrude		min
		Winndude		

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6 - Missing words:

Garba : Asalaa Maleykum! _____ ñalli e mon?

Muusaa: _____ jam tan, hono mbaɗ-ɗaa e tampere?
Garba : Ko mawɗum, ____ maa jannge ko mi _____ leydi _____.
Muusaa: _____ aɗa _____ min e _____.

Garba : _____ a yiy _____ mi yeeynii jinnaabe amen _____ sabu mi _____
Amerik duuɓi tati.

Muusaa: _____ aɗa yoomi hannde.

Garba : ____ _____ sabu _____ ene muusi.

Muusaa: Yaa tawey jam! _____ _____ yejjitde min.

Garba : Mi sikkaani, so Allah jaɓii ma mi winnde _____
_____ _____ kaa sehilam _____

Muusaa: A _____ jom wuro, ko sehil maa o _____ ____.

Garba : _____ ko toon paa-mi _____ so mi ummiima galle Faati en.

Muusaa: _____ noon, _____ jam, min calminii koreeji maa.

F - QUESTIONS ON THE DIALOGUE:

1 - Asalaa Maleykum?
2 - No mbaɗ-ɗon e tampere?
3 - Garba woni ko e mbayniigu?
4 - Hol ko Garba teddiniri Muusaa?
5 - Hol ko Garba woppitda Muusaa en?
6 - Hol ɓe sehil Muusaa yeeyni?
7 - No foti duuɓi o wayri Amerik?
8 - Ko tagi Garba ene yoomi hannde?
9 - Cikku-ɗaa mbayniigu ene muusi?
10 - Nde ngummotono-ɗaa Amerik a wayniima?
11 - Hol ko Muusaa naamndii Garba?
12 - Garba tintinii jom wuro?
13 - Jom wuro ko sehil Muusaa?

14 - Aan hol sehil maa?
15 - Hoto Garba fay so ummiima galle Faati en?
16 - Mande Garba ruttotoo Senegaal?
17 - Hol kootoowo Amerik janngo?
18 - Mande nduttoto-daa Amerik?
19 - Hol ko Muusaa ñaagii Garba?
20 - Hol ɓe Muusaa salmini?

G - PROVERBS AND SAYINGS:

Try to find out the meaning of the proverbs below:

- Ko jahoowo woni jihoowo.
- Mo wuuri anndaani oon aldaani.

MOTS ABSTRAITS/ABSTRACT WORDS:

FULAAR	ANGLAIS	FRANCAIS
Keewal	Abundance	Abondance
Ukkere	Flow-Flood	Affluence
Ballal	Aid-Help	Aide
Ballondiral		Aide-mutuelle
Fittaandu	Soul-Spirit	Ame
Cilli	Love	Amour
Ngañgu	Aversion-Dislike	Aversion
Barke	Benedictine	Bénédiction
Yurmeende	Benevolence	Bienveillance
Halu	Happiness	Bonheur
Moyyere	Goodness	Bonté
Cuusal	Courage-Pravery	Bravoure
Jikku	Character	Caractère
Suno	Grief	Chagrin
	Chance-Luck	Chance
Sadak	Charity	Charité
Sekre	Anger	Colère
Hoolaare	Confidence	Confiance
Ganndal	knowledge	Connaissance
Waaju	Advice	Conseil
Weltaare	Contentment	Contentement
Fulol	Fear	Crainte
Ella	Defect	Défaut
Luural	Discord	Désac . .
Damtindaare	Despair	Désespoir
Salaare	Disobedience	Désobéissance
Yidde (tuuyo-sago)	Desire-Wish	Désir
Musiiba (halkaare)	Distress	Détresse
Muuso	Pain	Douleur (physique)
Mette		Douleur (morale)
Tuuyo (muuyo-duudo)	Envy	Envie
Yaafuya	Excuse	Excuse
Kaaweesi	Extravagance	Extravagance
Jinngol	Favour	Faveur
Jettugol (butgol)	Flattery	Flatterie
Kaadi	Madness	Folie
Manngu	Size	Grandeur
Ngañgu	Hate	Haine
Heñaare (haaccaare)	Haste-Hurry	
Teddungal	Honour	Honneur
Baasal	Misfortune	infortune
Bon-needaagu	Insolence	Insolence
Anniya	Intention	Intention
Kiram	Jealousy	Jalousie
Weltaare (welo-welo)	Joy	Joie
Yettoore (manoore)		Louange
Bone	Evil	Mal
Miskinaagu	Misery	Misère
Yankinaare	Modesty	Modestie
Feere	mean	Moyen
Doftaare	obdedience	Obéissance
Haawtaare	pride arrogance	Orgueil
Jejji (jejjitgol)	forgetting, missing	Oubli
Faayre (kulol)	panic	Panique
Ngaameela	laziness idleness	Paresse
Muñal	Patience	Patience
Baasal	Poverty	Pauvreté

Miijo	thought	pensée
Kasaara	lose, losing	perte
Yurmeende	pity	pitié
Peewnitagol	preparations	préparatifs
Hejre (yaajeende)	prosperity	prospérité
Reentaare	care, prudence	prudence
Mbelnaari	reward	récompense
Miijo	thought, reflexion	réflexion
Salaare	refusal	refus
Njettoor	Thanks	Remerciements
Nimsa	remorse	remords
Njobtaagu	revange	revanche
Kiram	rivaltry, jalousie	rivalité
Teeyre (needi)	wisdom, polite	Sagesse
Deeyre	calm, sang froid	Sang-froid
Teskuya	memory, recollection	souvenir
Muukeende	stupidity	stupidité
Wune	success	succès
Kulol	terror, feav	terreur
Njurum	sadness, gloominess	tristesse
Pellital	will, wish	volonté
Hoddiro	divin will	volonté (divine)
Himme	zeal	zèle
Dille	trouble, tumult	trouble
Fodde	duty	Devoir
Droit	Hujja	right, law
Dignitaire	koohoowo	dignitary
Kawral	agreement	Accord
Mudda	duration, lenght	durée
Lajal	time limit	délai
Dañal (faggudu)	economy, wealth	économie
Tago	nature	nature
Yooro	aridity	aridité
Pudi	flora	flore
Fatar	calamity	calamité
Pinal	culture	culture
Canndal	science	science
Waylirde	factory	Usine
Aada	tradition	tradition
Neesu	habit/customs	habitude
Yiidere	century	siècle
Ngoodaandi	resources	ressources
Goowaadi	morals	moeurs
Oogaandi	ore	Minerai
Njanu	invasion	invasion
Sariya (laawol)	law	loi
Haayre jeynge	volcano	volcan
Yerbannde leydi	earthquake	tremblement de terre
leñol	race	race
Laamu	power	pouvoir
Dummbo	pressure	pression
Leydi (ngenndi)	country, region	Pays

LEXIQUE PAR THEMES:

I - LA FAMILLE ET LA PARENTE :

Galle	house	maison
Desngu	family	famille
Jinnaabe	parent	parents
Koreeji	relatives	parents
Neene (yumma)	mother	mère
Baaba	father	père
Maama	Ancestors	Aïeul
Maama gorko	grand father	grand père
Maama debbo	grand mother	grand mère
Debbo	woman	femme
Gorbo	man	homme
Biddo	son	fils/fille
Kaawiraado (kaaw)	Uncle	oncle
Gorgilaado (gorgol)	aunt	tante
Esiraado	father or mother-in-law	beau-parent
Dendiraado	cousin	cousin
Miñiraado gorko (walla debbo)	brother	petit frère (ou soeur)
Mawniraado gorko (walla debbo)	sister	grand frère (ou soeur)
Afo	Elder	aîné
Kodda	junior-cadet	cadet
Jom-suudu	wife	épouse
Jom-galle	husband	époux
Mawliraado		co-épouse
Yam-yamo	fiance	fiancé
Mboomri	girl	jeune fille
Sapata	youngster	jeune garçon
Diwo	Bachelor	célibataire (femme)
Surga	"	célibataire (homme)
Tiggu	baby	bébé
Funeebe	twin	jumeaux
Aliyaatiimu	Orphan	Orphelin (de père)
Baaye	"	orphelin (de mère)
Luuti	posthumous	fils/fille posthum
Nayeejo	older	vieillard
Dimaro	stérile woman	femme stérile
Sehil	friend	ami(e)
Kodo	strange	étranger
Giyiraado	companion-Fellow	compagnon d'âge
Fedde	Generation	Génération

II - PARTIES DU CORPS HUMAIN:

Banndu	body	corps
Hoore	head	tête
Sukundu	Hairs	cheveux
Tiinnde	forehead	front
Yeeso	face	face
Yitere	eye	oeil
Nofru	ear	oreille
Tonndu	lip	lèvre
ñiiyre	tooth	dent
demngal	tongue	langue
Waare	beard	barbe
Daande	Neck	cou
Goddol	throat	gorge
Walabo	shoulder	épaule
Junngo	Arm	bras-main
Fedeendu	Finger	doigt
Segene	Nail	ongle
Folonturu	Elbow	coude
Koyngal	leg	jambe-pied
Buhal	thigh	cuisse
Keesi	back	dos
Bernde	heart	coeur
Reedu	abdomen	ventre
Becce	breast	poitrine
Wuudu	Navel	Nombril
Dadorde	haunch	hanche
Rotere	buttock	fesse
Hofru	Knee	genou
Heeñere	liver	foie
Jofe (bumsudi)	lung	poumons
Enndu	breast	sein
Hewre	palm	paume
Teppere	heel	talon
Nguru	skin	peau
Yiiyam	blood	sang
Mbordi	matter	pus
Tuute	spittle	salive
Yiyal	bone	os
Wirngo	rib	côte
Teew	Meat	chair
Ngaanndi	Brain	cerveau
Gemene	mustache	moustache
Gaabgal	jaw	mâchoire
Booye	kidney	reins
Haafki	armpit	aisselle

III - LES MALADIES:

Doyyo becce	Astma	asthme
Booso	Miscariage	avortement
Fido		blenorragie
Gaañannde	wound	blessure
Cumram	burn	brûlure
		bronchite
Dokko	one-eyed	borgne
Naw gite	conjonctivite	conjonctivité
Teko	whooping-cough	coqueluche
Jaddo	cramp	crampe
buutanduru	constipation	constipation
battanannde	scar	cicatrice
Ndogy-reedu	diarrhea	diarrhée
Boccitel	dysentery	dysenterie
Muuseeki	pain	douleur
Sefo	diphteria	dyphterie
Unugel		Elephantiasis
Fekkoro	fainting	évanouissement
Raabo-raabo	epidemic	épidémie
Tampere	fatigue - tiredness	fatigue
Paawngal	fever	fièvre
Kaadi	madness	folie
Forñere	fracture	fracture
Banngínte	infirm	infirme
Cafroowo	attendant	infirmier
Pinngu	injection	injection
Mbaras	leprosy	lèpre
Naw	illness	maladie
Naw ndaaboowu		maladie contagieuse
Raabo	contagion	contagion
Lekki safaara	medicament	médicament
Joorngal	meningitis	méningite
Maayde	dead	mort
Jontinooje		paludisme
ñawannde	wound	plaie
Tooke-posone	poison	poison
Mabbo	cold	rhume
Tuyyam	bleeding	saignée
Paho	deaf	sourd
Nemsaado	deaf-mute	sourd-muet
Yakko		syphilis
Danawel		maladie du sommeil
Came	measles	rougeole
Doyru	tuberculosis	tuberculose
Nokobe		poliomyélite
Buubri		bilharziose
Feso	vaccination	vaccination
Happati	chicken-pox	varicelle
Bade	small-pox	variole
Jalbi	verse-line	vers intestinaux
Nguurdam	life	vie

IV - LES SAISONS ET LE TEMPS QU'IL FAIT:

Ndunngu	Summer	Eté (hivernage)
Kawle	Autumn	Automne
Dabbunde	Winter	Hiver
Ceedu	dry season	saison sèche
Demminaare	Spring	Printemps
Nguleeki	Heat	Chaleur
Jaangol	freshness	fraîcheur
Henndu	wind	vent
Tobo	rain	pluie
Gijaango	thunder	tonnere
Duleendu	whirlwind	tourbillon
Majje	flash of lightning	éclair
Kammu (asamaan)	sky	ciel
Lewru	moon	lune
Hoodere	star	étoile
Nanngal naange		éclipse solaire
Bowte	Hail	grêle
Mbooy	harmattan	harmattan
Higgu	mist	brume
Ruulde	cloud	nuage
timtimol	rainbow	arc-en-ciel
Naange	sun	soleil
Buubri	shadow	ombre
Nibbere	Twilight	obscurité
Fajiri	dawn	aurore
Wenndoogo	daybreak	aube
Subaka	morning	matin
Kikiide	afternoon	après-midi
Jamma	night	soir (nuit)
	evening	
Futuro	twilight-dusk	crépuscule
Nalawma	day	jour
Yontere	week	semaine
Lewru	month	mois
Hitaande	year	année
Waktu	hour	heure
Pudal naange	sunset	lever du soleil
Mutal naange		coucher du soleil
Nalngu	day	journée
Naange e hoore	midday	midi
Feccere jamma	midnight	minuit
Sahaa	moment	moment
Jamaanu	enoch	époque (ère)
Jookli	cardinals points	points cardinaux
Hewo	north	nord
Worgo	south	sud
Funnaange	east	est
Hirnaange	west	ouest
Yonta	generation	génération
Wis-wis		petite pluie
Yiiwoonde	storm	orage
Mereere	mirage	mirage
Suruuro		pluie avec vent

V - THEMES GEOGRAPHIQUES:

Fonngo (noral)	Bank	Berge
Bakkere	Mud	boue
Ladde	bush	brousse
Tulde	hill	colline
Waraago		courant
Maayo	river	fleuve
Ladde sukkunde	forest	forêt
Dunndu	bush-hedge	buisson
Juude	ford	gué
Duumde	island	Ile
Weendu	lake	lac
Geec	sea	mer
Haayre	mountain	montagne
Nadde	plain	plaine
Foonde	Tray	plateau
Caanngol	brook	ruisseau
Ceenal	sand	sable
Leydi	ground	sol
Mbaalwaalndi		sol infertile
Nduuf-nduufoldi		sable pulvérulent
Leydi	ground	terre
Loopal		vallée humide
Gammbol	barring	barrage
Ilam	inundation	inondation
Doornde	dung	fumier
Hokkere	dryness	sécheresse
Ndema	weeding	sarclage
Sammeere/Wutaandu	Cob-ear	épis
Wafdu	sickle	faucille
Ngessa	field	champ
Nammbu	garden	jardin
Liige		cotonneraie
Abbere	grain-seed	grain
Basalal	stem-tige	tige
Demoowo	farmer-cultivator	cultivateur
Makke	maize	maïs
Buudol	courd-pumpkin	courge
Dennde	water-melon	pastèque
Jayeere	melon	melon
Faawru	granary	grenier
Coñal/kelal	crop-harvest	récolte
Faataata	sweet-patato	patate
Follere	sorrel	oseille
Kañnje		Gombo

LEXIQUE DE QUELQUES ADJECTIFS USUELS :

Jooddo	beautiful	beau
Coofdo	ugly	vilain
Daneejo	white	blanc
Jalbudo	brightness	brillant
Dabbo	short	court
Mawdo	big	grand
Juutdo	long	long
Bodeejo	red	rouge
Baleejo	black	noir
Tiidi	hard-difficult	dur
Mawni (kakkalaari)	enormous	énorme
Fortii	straight	droit
Daati		doux
faadi	narrow	étroit
Yaaji	large-broad	large
Luggidi	profound	profond
Sadi-tiidi	difficult	difficile
weebi	easy	facile
Buubi-jaangi	fresh-cool	frais
wuli	hot	chaud
Leeli	slow	lent
Yaawi	rapid-fast	rapide
Teddi	heavy	lourd
hoyi	light	léger
toowi	height	haut
lesdi	bottom-low	bas
faayodini	important	important
Furdi	dusty	poussiéreux
Boni	bad	mauvais
Moyyi	good	bon
sewi	thin	mince
Benndi	ripe	mûr
Buttidi	big	gros
Famdi	small-little	
Nibbidi	dark	obscur
Leefi	weak	faible
Murlidi	round	rond
Tunwi	dirty	sale
Yoori	dry	sec
leppi		mouillé
Deeyi	silent-quite	silencieux
Nafa	useful	utile
Yoni	sufficient	suffisant
Naywi	old	vieux
Heccidi	wet	humide
Taati	sliding	glissant
Laabi	clean	propre
Leeri	clear	clair
Safi		doux (goût)
Haadi	bitter	amer
Lammi	Acid	acide
Weli		sucré
weltii	glad	content
Mettini	discontented	mécontent
Keydudo	hungry	affamé
Domdudo	thirsty	assoifé
Tampudo	tired	fatigué

LES ADJECTIFS (SUITE) :

ñawdo	sick	malade
nondo		sommeilleux
Jurminiido	sad	triste
baasdo	poor	pauvre
Galo	rich	riche
pooydo	lean	maigre
Luuki	stinking	puant
uuri	odorous	odorant
tiidi	expensive	cher (prix)
saadi	rare	rare
seebi	pointed	pointu

LEXIQUE PAR THEMES:

I - LA FAMILLE ET LA PARENTE :

Galle	house	maison
Desngu	family	famille
Jinnaabe	parent	parents
Koreeji	relatives	parents
Neene (yumma)	mother	mère
Baaba	father	père
Maama	Ancestors	Aïeul
Maama gorko	grand father	grand père
Maama debbo	grand mother	grand mère
Debbo	woman	femme
Gorbo	man	homme
Biddo	son	fils/fille
Kaawiraado (kaaw)	Uncle	oncle
Gorgilaado (gorgol)	aunt	tante
Esiraado	father or mother-in-law	beau-parent
Dendiraado	cousin	cousin
Miñiraado gorko (walla debbo)	brother	petit frère (ou soeur)
Mawniraado gorko (walla debbo)	sister	grand frère (ou soeur)
Afo	Elder	aîné
Kodda	junior-cadet	cadet
Jom-suudu	wife	épouse
Jom-galle	husband	époux
Mawliraado		co-épouse
Yam-yamo	fiance	fiancé
Mboomri	girl	jeune fille
Sapata	youngster	jeune garçon
Diwo	Bachelor	célibataire (femme)
Surga	"	célibataire (homme)
Tiggu	baby	bébé
Funeebe	twin	jumeaux
Aliyaatiimu	Orphan	Orphelin (de père)
Baaye	"	orphelin (de mère)
Luuti	posthumous	fils/fille posthum
Nayeejo	older	vieillard
Dimaro	stérile woman	femme stérile
Sehil	friend	ami(e)
Kodo	strange	étranger
Giyiraado	companion-Fellow	compagnon d'âge
Fedde	Generation	Génération

Awde	to go fishing	pêcher
Asde	to dig	creuser
Defde/Sagginde	to cook	cuisiner
Mahde	to build	bâtir/construire
Diidde	to trace/to draw	tracer
Humde	to lie	mettre au piquet
Hirsude	to kill	égorger
Warde	to kill	tuer
Huttude	to cut up	dépêcer
Weelnaade	to carry in hand	porter à la main
Wakkaade	to carry on one's back	porter en bandoulière
Roondaade	to carry on one's head	porter sur la tête
Rusde	to convey transport	transporter
Fittude	to clean	balayer
Fasde/Wulde	to boil	bouillir
Fasnude/Wulnude	to make boil	faire bouillir
Judde	to grill/to toast	griller
Unde	to pound/crush	piler
Hasitaade	to take breakfast	prendre le petit déjeuner
Wottaade	to take lunch	prendre le déjeuner
Hirtaade	to dinner	prendre le dîner
Hoorde	to fast	jeûner
Goobde	to dye/to tint	teinter
Heñaade	to hurry	se précipiter
Heppude	to be in a hurry	se presser
Limde	to count	compter
Ustude	to lower	diminuer
Reydude	to increase	augmenter
Foccude	to share/to split wood	diviser/partager
Sowde	to multiply	multiplier
Wostaade	to exchange	échanger
Luukde	to chout	crier
Safrude	to treat	soigner
Gaañaade	to be hurt/wounded	se blesser
Weddaade	to throw	lancer
Liggude	to hang	accrocher
Momtude	to erase	éffacer
Winndude	to write	écrire
Weltaade	to be happy	être content
Mettinde	to set angry	se fâcher
Salaade	to refuse	refuser
Jabde	to agree	être d'accord
Jabde/Hebde	to receive	recevoir
Naawde	to judge	juger
Sokde	to prison	emprisonner
Yaltude	to go out	sortir
Naatde	to enter	entrer
Nabbude	to climb/to go up	monter
Yinaade	to swin	nager
Taccude	to cross	traverser
Dartaade	to stop	s'arrêter
Soppinaade/Diccaade	to squat/crouch	s'accroupir
Tukkaade	to bend (down)	se courber
Reende	to keep	garder
Rokkude/Hokkude	to give	donner
Hootde	to sow	coudre
Seekde	to tear	déchirer
Renndinde/Jiibde	to mixt	mélanger

Yamminde	to discourage	décourager
Sellinde	to argue	argumenter
Yernude	to compare	comparer
Janngude	to learn	apprendre
Janngínde	to teach	enseigner
Natde	to draw/to design	dessiner
Sehde	to sculpt	sculpter
Fidde	to dictate	dicter
Reftaade	to revise/to look over	reviser
Heblaade/Feewnitaade	to prepare oneself	se préparer
Waynaade	to say good bye	dire aurevoir
Dannaade	to travel	voyager
Yillaade	to visit/to foresee	visiter
Yeebde	to admire	admirer
Fijde	to play	jouer
Habde	to fight	se battre
Doftude	to accompagn	accompagner
Addude	to bring	amener
Nawde	to take away	emmener
Hoccude	to pick up	ramasser
Lootaade	to wash oneself	se laver
Remde	to cultivate	cultiver
Maayde	to die	mourir
Jibineede	to give birth	naître
Mawnude	to grow up	grandir
Fudde	to grow (plant crop)	pousser
Soñde	to harvest	récolter
Daraade	to stand up	être debout
Woyde	to cry	pleurer
Modde	to swallow	avaler
Memde	to touch	toucher
Muuynude	to feed	allaiter
Dojjude	to cough	tousser
Warñude	to sweat	suer
Jalde	to laugh	rire
Wuttude	to blow	souffler
Foofde	to respire/breathe	respirer
Fahde	to blow/wind	s'essouffler
Fesde	to vaccinate	vacciner
Nawde	to be sick	être malade
Faawngude	to be feverish	avoir la fièvre
Foojde	to lose weight	maigrir
Fooftaade	to rest	se reposer
Tuutde	to vomit	vomir
Islude	to sneeze	éternuer
Tujjude	to bleed	saigner
Sellude	to recover	guérir
Wuurde	to live/be alive	vivre
Yarnude kolce	to water	abreuver
Nehde	to reer/breed	élever
Birde	to milk/draw	traire
Waalde	to spend the night	passer la nuit
Nallude	to spend the day	passer la journée
Ruumde	to spend the rainy season somewhere	passer la saison des pluies
Tobde	to rain	pleuvoir
Rentude	to unit with	s'unir
Sowde/Danndude	to save	sauver
Faabaade	to help	secourir
Wallude	to help	aider
Yidde	to love/like	aimer
Añde	to hate	détester